The Priest

Edited By Priests For Priests

ovember, 1953

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FATHER BUSSARD

of the Catholic Digest

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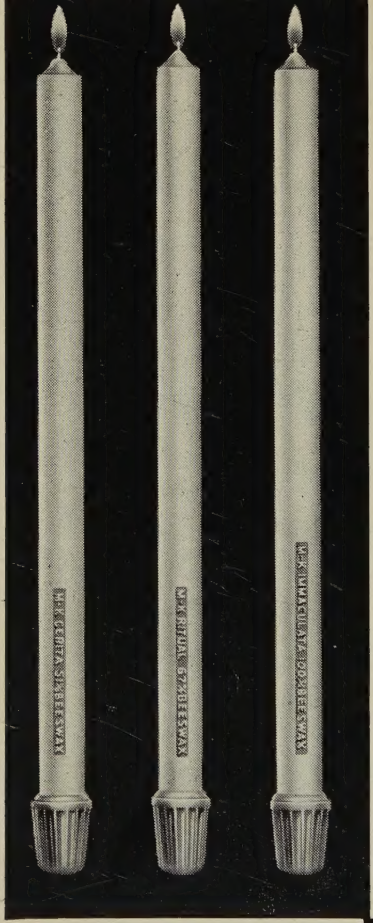

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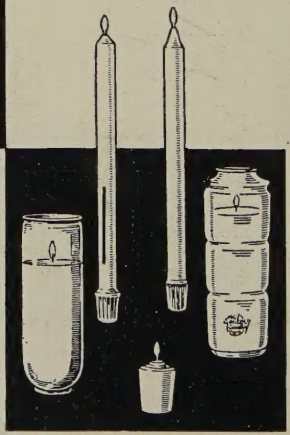

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(P 11-53)

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The Catholic Digest And Its Editor

FATHER Paul Bussard celebrated his 25th anniversary June 10th. The oldest curate in the Archdiocese of St. Paul, he also holds a Ph. D. from the Catholic University.

But to millions of Catholics he is known as the editor of *The Catholic Digest,* which after *Columbia* is the most widely circulated of our American monthlies.

Three priests got the project going back in 1936: Louis Gales and Edward Jennings, together with Father Bussard. Father Jennings, the first business manager, has since retired.

The first edition was planned in the furnace room of the St. Paul Chancery. Within 17 months the magazine had raised its press run to 52,500 copies. The present circulation is 600,000 copies. Father Bussard hopes to raise that to a million before the end of next year.

Besides that, eight foreign editions have a total circulation of 400,000 — all of them paying their own way except the Japanese edition. Starting with 64 pages, the magazine is now twice as fat.

A board of ten editors selects the material, although Father

Fall Highlights

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Bussard disclaims any particular formula. If it's interesting, he'll print it.

"The magazine is primarily religious, but designed to compete on newsstands with all other magazines," he says. "It's a commercial venture, you know."

Among writers printed or reprinted in the *Catholic Digest:* Ronald Knox, Graham Greene, Clare Booth Luce, Barbara Ward, Quentin Reynolds, and Franz Werfel.

THE PRIEST congratulates Father Bussard and his associates on having enriched the Catholic scene by adding an interesting and constructive element to the Catholic Press in America and throughout the world.

Edith Stein

WITH this issue we are happy to offer a short study of the convert Jewess, Edith Stein. Hilda Graef, its author, has just completed and sent to the publisher a book-length treatment of this modern martyr. Newman will publish it in this country and Longmans in England; a German edition is also under way.

In a sense it must be recognized as incomplete but only in so far as no definitive study of Stein can ever appear until certain documents are released which are now being tightly held in the hands of a Jewish editor in the city of Louvain. For some reason we cannot grasp, this editor, a musicologist and a non-Catholic, unacquainted

THE PRIEST **NOVEMBER, 1953** **VOL. 9, NO. 11**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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either with philosophy or theology, has managed to prevent any access to them, though they may possibly be of importance — one does not know even this much.

Incidentally Miss Graef's earlier work on Therese Neumann now appears in a German version (Waldstatt, Einsiedeln). It, too, will in all likelihood become the center of still another storm. (The publisher has already received several threatening letters. Newman will shortly bring out a second study of the Konnersreuth case, — a translation from the Frnech of Father Siwek's *Une stignatisee de nos jours.* We should add that it is really a new edition which incorporates later discussions.

Our own attitude, in case we need repeat it, is simply this: the question needs and merits scientific treatment; it has not yet been closed.

Honors And Promotions

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—all of Superior, Wisconsin.

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Campbell, S.J., Daniel V.
Madden, James F., Philadelphia
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Navy Chaplains promoted:

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Mahler, Walter A., Pittsburgh

Commander:

Cunningham, Bernard V., New York
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Finan, C.SS.R., Arthur P., Washington
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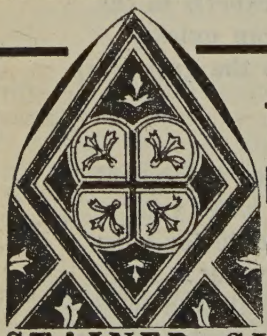

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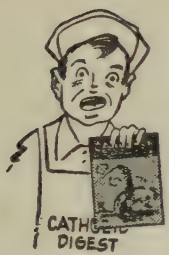
Historical Note

BEFORE the year is out — and it is merrily on its way — we do want to recall an outstanding historical event whose fiftieth anniversary almost rolled by without our so much as being aware. A priest friend saved the day for us with a kind letter and the following facts:

There sailed from San Francisco for Manila on September 3, 1903, a little group of missioners, including Denis Dougherty, recently consecrated Bishop of Nueva Segovia, James J. Carroll and John B. MacGinley, professors from St. Charles, Overbrook, James P. McCloskey, curate at the Church of the Nativity, Philadelphia, Daniel J. Gercke, curate at St. Mary's, Philadelphia, and Edgar J. Cook, of Phoenixville in the same archdiocese. Following a circuitous route the party arrived at Manila Oct. 5, 1903. Bishop Dougherty proceeded to the Apostolic Delegation where his special work awaited him; the others after running considerable risk in a treacherous typhoon, settled down at Vigan to take over the seminary which had been damaged and

CATHOLIC DIGEST



News Bulletin

For Bulk Customers

18th YEAR 750,000 COPIES

Thanks to all of you, the *Catholic Digest* is starting its 18th year by printing close to 750,000 copies of the November issue. With the continued support of pastors, assistants, lay people, etc., we should reach the million mark in the next twelve months.

"Attack Communism!" is the title of an article first in position and first in importance in the November *Catholic Digest*. It was written by Louis F. Budenz, the Catholic-born Communist who after 20 years returned to his Faith. He tells, from his own experience, about the aims of Communist Russia, how the atheists in the Kremlin propose to force Communism upon the world, and what you as an individual can do to combat Communism.

Other articles tell you why women dress the way they do; why children pray for us poor "bandaged children of Eve;" why Bishop Sheen is so popular; why things taste sweet and bitter; about the real meaning of bullfighting; and how people feel about clergymen discussing politics from the pulpit.

Catholic Reading On The Increase And Profits Too!

We have a new plan in operation that is enabling pastors and assistants to create more interest in Catholic reading; also, it makes a tidy profit for any organization that the pastor designates. For instance, St. Stephen's Church in Minneapolis, increased the distribution of Catholic literature and *Catholic Digests* by 700%. They also made a handsome profit of $49.14 for the first morning's work. St. Luke's, here in St. Paul, increased their Catholic reading program by 600% and made a prifit of $49.50 for their first morning's efforts. In a church in Milwaukee, St. Rita's—Catholic reading interest went up 800% and they made $64.75 for one Sunday morning work.

THE PLAN IS VERY SIMPLE and we will send you all details without obligation. Just send your name and address to: Paul Hogan, Catholic Digest, St. Paul, Minnesota. Paul will send the interesting information about the new plan.

Thank you again for what you have done and are doing for the Catholic Press and the *Catholic Digest*.

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closed during the Spanish American War.

You know the rest pretty well — Bishop Dougherty died as Cardinal Archbishop of Philadelphia; Fr. Carroll became Bishop of Vigan, dying later after an injury and an illness; Fr. MacGinley was appointed Bishop of Nueva Caceres, then first Bishop of Monterey-Fresno, and lives now in retirement in County Donegal; Fr. McCloskey was made Bishop of Zamboanga and transferred to Jaro; Fr. Gercke is the present Bishop of Tucson and Fr. Cook died shortly after a return to Philadelphia.

For Your Information

NC issued, out of Beirut, Lebanon, for printing the week of August 17, a story telling of an interview given by Archbishop George Hakim, Melchite-rite Bishop of Acre, Israel. In the interview, the Archbishop was said to have charged that Catholic churches in two Israeli villages — El Dammoun and Suhmata — had been "completely demolished." Our Service had the actual clipping from the *Beirut Star*, dealing with the interview.

Subsequently, the Israeli Embassy in Washington stated that the Israeli Government denied the charge, saying that there had never been a Catholic church in El Dammoun and that the church in Suhmata was "still intact."

Further inquiry by NC has developed the following facts, these coming from the highest authority:

The church in El Dammoun had been there for 100 years. In 1948, the 300 Catholics residents using

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it were forced to flee from the village, which was then entirely destroyed except that the church and rectory were left standing. About Easter, 1953, the church and rectory were dynamited, for no apparent reason.

The church at Suhmata is 95 years old. It served 150 Catholics until 1948, when very much the same thing happened to the village. The residents were forced to flee, the village was destroyed, except for the church and rectory. Around Easter, 1953, the church and its rectory were destroyed.

Thus according to this information what was said in the denial is incorrect — there was a church at El Dammoun, and the church at Suhmata is not intact, but destroyed.

Also according to NC, one Jose E. Davila Garza who claims to be a Mexican Archbishop, has recently been active in some parts of the United States carrying on a schism begun under the Calles administration (1924-28), by the apostate priest, Joaquin Perez. Davila is not recognized as either an archbishop or priest or Catholic in good standing by his qualified Catholic ecclesiastical superiors.

How Many Priests in the World?

THE following is quoted at length from a recent issue of *The Pittsburgh Catholic:*

The question "How many Catholic priests are there in the world today?" came to this office a couple of weeks ago; surprisingly, it was imposible to find the answer in reference works immediately available — The Catholic Directory, Catholic Almanac, Annuario Pontificio, World Almanac, Information Please Almanac and various encyclopedias. Figures for the United States and for quite a few other individual countries were at hand, but nothing like a complete, up to date total could be located.

But the current issue of the weekly bulletin of the Montreal Archdiocese, "La Semaine Religieuse," gives this total in a survey of Catholicism throughout the world, prepared by Rev. Adrien Bouffard for the publication "Pretre et Missions."

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There are, Father Bouffard finds, 363,059 Catholic priests in the whole world; 246,356 of them in Europe, 9,340 in Africa, 86,564 in America, 3,978 in Oceania, and 16,821 in Asia.

From the foregoing, it is evident that the correct answer to the question, "How many Catholic priests?" is "Not nearly enough." Only 9,0000 for the whole continent of Africa; less than 17,000 for all of Asia! For the entire New World there are 86,564 priests; and more than half of these, 45,222, are in the United States, caring for the 30 million Catholics of this country. This means that there are only 41,000 priests for all the rest of North and South America, with a Catholic population of 160 million!

Everyone knows how serious is the shortage of priests in this diocese and in the rest of the United States; what, then, is the situation in Africa, where 9,340 priests are attempting to care for 17 million Catholics and to carry on missionary work among the other 198 million people? Or in some of the South American countries, where there is one priest for each 20,000 Catholics?

There are not enough priests today because there were not enough vocations ten years ago, and there will still be a serious shortage ten years from now because there are not enough vocations today. Prayers for the growth of the Church must include prayers for more workers in the vineyard.

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invocations given by churchmen on public occasions. One reads the really magnificent and sonorous prayers of Archbishop Cushing, for instance, at the many civic affairs where he is guest of honor. Such prayers as these our reader keeps as models. In a year or so, people have completely forgotten them.

Then when he is called in on short notice for a public-school graduation or the dedication of a new hospital, he riffles through his file, chooses a fitting invocation or benediction, makes the appropriate alterations, and delivers it with unction. Sometimes, he says, he has memorized or read such a prayer word for word, just to be sure he would not go wandering off the floor of sound dogma into indifferentism.

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THE PRIEST, May, 1953

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Correspondence

The NCCJ Telegram

THE telegram in criticism of J. B. Matthews' article in *The American Mercury* which the three co-chairmen of the Religious Organizations Commission of the National Conference of Christians and Jews addressed to President Eisenhower created quite an emotional storm on both sides of the issue. It is perhaps understandable, therefore, why Father John A. O'Brien, one of the signatories to that message, is still unable to see the matter clearly. But while we can sympathize with him in his harassment, I do not believe we should allow such sympathy to deter us from clearing the record. And I submit that his letter in the October PRIEST merely succeeds in beclouding the issue further.

Father O'Brien defends the NCCJ telegram against the charge that it "did not reflect the limited nature of (Matthews') indictment," arguing that "we (the signatories) sought to come to grips with the common impression made on the general public by his (Matthews') opening sentence . . . " But the telegram did not address itself to a common impression made on the general public but specifically to "The sweeping attack which has been made on the loyalty of Protestant clergymen." As a matter of fact, at a later point in his letter to THE PRIEST, Father O'Brien seems to acknowledge as much, for he says, "we felt obliged to

Continued on page 894

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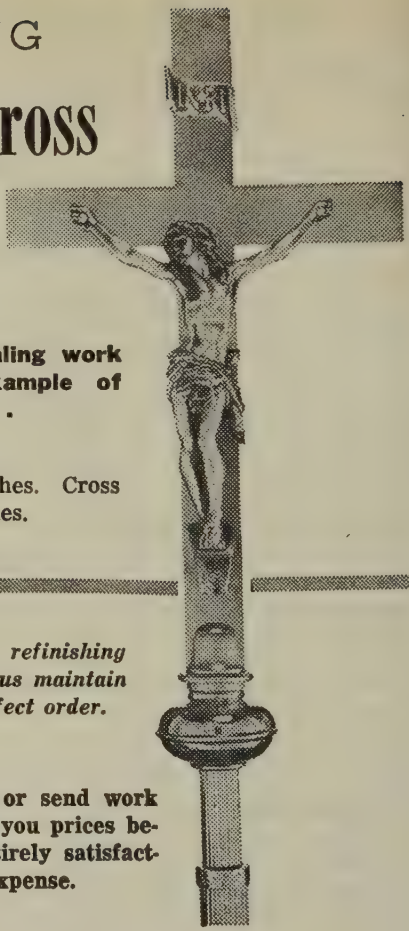

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The Priest

Vol. IX NOVEMBER, 1953 No. 11

Editorial Comment

Quinquagesimo Anno

IN writing his life of Father Thurston, Father Joseph Crehan remarks that "His labours began in the days when Tschaikovsky's *Pathétique* Symphony was played in Brompton Oratory on Good Friday." To Father Crehan that is a phenomenon clearly marking an era. He just takes it for granted that such a thing could never happen today.

And, thanks largely to Blessed Pius X, he is right. It was just fifty years ago this month that Pius X issued his Motu Proprio on Church music. There had been earlier decrees—the Constitution *Doctor Sanctorum Patrum* of John XXII in the fourteenth century, the rules laid down by the Council of Trent, the Constitution of Alexander VII and even, as late as 1884, a set of regulations for sacred music approved by Leo XIII and published by the Sacred Congregation of Rites.

But these had been too often ignored. In the eighteenth and nineteenth centuries especially, the liturgy had too often become the handmaid of music. Mozart, Haydn, Schubert, Cherubini, and Beethoven — too name a few composers — had taken the Mass and forced it as on a rack, stretching it for the accommodation of their gloriously prolonged effusions. The text was chopped up, the sacred words repeated and made a vehicle for displays of free counterpoint and vocal technique. Sopranoes swooped and basses groaned while the chorus rolled from one climax to the next. Sometime during it all, quite incidentally, the Eucharist was offered, consecrated, and consumed.

The devout Karl Maria von Weber was perhaps the last of the great composers to use the Mass as an art-form. After his day, the liturgy dropped out of fashion. The advance guard would go any place but to church. Wagner wrote no Masses — nor did Schumann — nor Tschaikovsky. Verdi's Requiem is of course a concert piece, and

Brahms wrote a sort of oratorio with a German text which he styled a Requiem. Richard Strauss, Jan Sibelius and all the contemporaries are far from the sanctuary.

In the meantime, Church music became a sort of commodity manufactured by uninspired journeymen who ground out cheap imitations of the Viennese composers: men like Millard, Rosewig, and Concone, to name a few whose works gained some currency here in the United States.

Reform At Regensburg

Still, there were men who knew better and together they organized an Institute of Church Music at Regensburg under the patronage of King Louis of Bavaria—the same crazy monarch who helped Wagner. Regensburg recalls the names of Witt, Haberl, Proske, and Haller. Prodigious workers, they edited the compositions of Palestrina and others of the sixteenth century contrapuntists. Not only did they edit them but they sang them at their conservatory and taught their students the necessary techniques for performing them. They studied ancient chant manuscripts and turned out a very workmanlike Graduale, one of the first efforts in the revival of plainchant.

Regensburg became the seat of the St. Cecilia Society, dedicated to the reform of Church music throughout the world. It was here that John Singenberger was trained. He in turn emigrated to Milwaukee where he founded the publication known as *Cecilia* (still being published) and began training workers for the American apostolate.

Among the more gullible of our non-Catholic neighbors there exists a superstition that might be described as "push-button" Catholicism: the idea that what the Pope orders tonight will be meticulously executed throughout the Universal Church before sundown tomorrow. But as we all know, there is considerable inertia in an organization so large and so venerable as ours. Earlier Popes had tried without success to reform Church music, and even Pius X's Motu Proprio was not without those who privately decried it as impossibly idealistic.

Nevertheless, by acting as he did within a few months of his coronation, Blessed Pius showed that he meant business. "We do therefore publish," he said, "*motu proprio* and with certain knowledge, Our present Instruction to which, as to a juridical code of sacred music, We will with the fullness of Our Apostolic Authority, that the force of law be given, and We do by Our present handwriting impose its scrupulous observance on all." He ordered that a music commission be set up in each diocese, that chant be

taught and polyphonic choirs be organized in seminaries, and that the regulations on Church music be incorporated in the seminary instruction on Liturgy, Morals, and Canon Law.

Education And Persuasion

The reform has been largely a matter of education. As the older generation died, clinging tenaciously to their Haydn, Mozart, and Beethoven, to their mixed choirs and Good Friday oratorios, they were succeeded by pastors with more correctly formed tastes. The old abuses gradually withered away.

In our country we have been blessed with the St. Gregory Society of America, inspired by the Cecilian Society of Europe. The first meeting of this Society was held in June, 1913. Msgr. Manzetti of Baltimore, Father John Petter of Rochester, and Nicola Montani of Philadelphia were the organizers. As their first president they elected the Sulpican Father E. A. Dyer, Superior of St. Mary's Seminary, Baltimore. All of them have since died.

They gathered hundreds of kindred spirits about them and so began their work of education. According to their constitution, "All subjects of a controversial nature are to be avoided." Theirs was to be a work of persuasion.

From the start they published an official bulletin, *The Catholic Choirmaster,* a quarterly containing not only news of interest to members but also scholarly and practical articles, together with reviews of current publications in the field.

Before long the Society had issued a "White List," a volume of a hundred or so pages citing music approved for liturgical and other services. This publication also reprints the texts of many authentic documents past and present on Church music reform which have emanated from the Holy See, with a short reference to the more glaring improprieties hitherto prevalent and henceforth to be avoided. A bibliography is recommended for informative reading. The "White List" is kept up to date by a standing Music Committee which passes on new music as it appears and adds its findings through *The Catholic Choirmaster* to the evaluations already published in the "White List." It is official in a great number of our American dioceses.

By a rescript of May 1, 1915, the Holy See raised the St. Gregory Society to a "Pious Association" with all the consequent privileges and favors.

(Needless to say, every priestly library should include the "White List [at $1.08], and every priest interested in the liturgy should keep himself informed through membership in the St. Gregory Society [at $2.25]. Correspondence should

be addressed to the Society at 119 W. 40th St., New York 18.)

Questions Of Aesthetics

With so much of the "purgative" work accomplished, Catholic musicians find themselves increasingly occupied with discussions of aesthetics and the philosophy of Church music. During the past few decades—the time of reformation, so to speak—there has been a tendency to test music by the sole criterion of correctness without regard to beauty or inspiration. The market has been glutted with publications impeccably written according to a few pat formulae—mediocre stuff with not the least touch of imagination or poetry about it. But music can be liturgically irreproachable and still be an utter bore. Choirmen are awaking to that fact.

Another problem is that of dissonance. We are not so naive as to imagine that the Communists, having set themselves the job of destroying our culture, should have left the field of music untouched. All of us have run across instances of such cultural nihilism on the radio and in the concert hall when the tootling, scraping, and thumping were more than our ears could stand. This acoustical ordure finds support among artificially stimulated claques of fellow-travelers and confused "climbers."

The question is—and it becomes more acute with the importation of post-war Church music from Europe—just how much dissonance can we stand? Where must reverence call a halt? Is this particular composition an instance of genuine music or is it just another "smart aleck" effort by an ambitious or deluded "climber"?

These are typical questions under discussion.

We have indeed come a long distance in the past fifty years. Each decade has been marked by substantial progress. With the increase of competent choirs and trained musicians we may be allowed to hope that the next twenty-five or fifty years will see the development of some really first-class talent—even genius—to provide us with compositions that will reflect our Catholic tradition in melodies and harmonies sincerely representative of our twentieth century.—R.G.

The Church and the Modern State

Each Modern State is but one among many rivals; yet does it claim greater powers than ever the State claimed before, and with those powers I submit that the Catholic Church must inevitably come into conflict sooner or later; not because the State is modern, but because it claims unquestioned authority in all things.—Hilaire Belloc.

That 'Wall of Separation'

Thanksgiving Day argues against it

J. E. Coogan, S.J.

MANY Protestants applauded the Supreme Court declaration in the New Jersey bus-transportation and the Illinois released-time cases proclaiming a "wall of separation between Church and State." Those words — quoted from Thomas Jefferson — our non-Catholic neighbors hailed as putting a stop to Catholic presumption in the matter of possible governmental aid for parochial schools. The Court's declaration was taken as giving Protestants another reason for gratitude towards God on Thanksgiving Day. The irony of it is that the "wall of separation" phrase was a blow struck by Jefferson at the very existence of Thanksgiving.

A committee of the Danbury (Connecticut) Baptist Association had written the president a letter for which he saw no sufficient reason. He could not well refuse some sort of reply. But he could use the reply as an opportunity to take his stand on a matter that threatened unpleasant consequences. He would explain why he did not proclaim fastings and thanksgivings as his predecessors had done. "I know," he confided to his Attorney General, "it will give great offence to the New England clergy; but the advocate of religious freedom is to expect neither peace nor forgiveness from them." Thus it was that Jefferson, eleven years after the passage of the First Amendment, violated his own directive of constitutional interpretation—"according to the plain and ordinary meaning of the language, to the common intendment of the times, and of those who framed it." Instead, he declared, the Amendment built a "wall of separation between Church and State."

Thanksgiving Day had been the special Protestant contribution to the church year. It was the first holiday declared by the Pilgrims after they reached our "stern and rock-bound coast." A bare ten days after the landing a day of prayer and rejoicing had been declared on the occasion of the birth of their first infant. In the fall of the next year a harvest celebration was held lasting a whole week. Thus had developed the custom of feasting and giving thanks to God for survival and growth through the passing years. As times improved there seemed only the more reason and means for rejoicing; thus the holiday grew in favor. "Thanksgiving" was the substitute for Christmas for many of the colonists, for whom

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Father Coogan directs the Department of Sociology at the University of Detroit.

Christmas was proscribed (in Massachusetts Colony for a time even by law) as speaking too plainly of old Catholic days and "that wicked papistrie."

If—in spite of the contrary opinion of Jefferson—such days of national thanksgiving are not prohibited by the First Amendment, then his "wall of separation" cannot be urged against the religiously inclined when they ask government favor for religion, provided there be no request for denominational preference. Was Jefferson justified in thinking such proclamations of national thanksgiving unconstitutional? As he acknowledged to the Danbury Baptists, his predecessors had seen no such objection. This despite the fact that our first president had been presiding officer of the Constitutional Convention (Jefferson had been absent in Paris) and should have known its mind regarding the relations of Church and State. The First Amendment had been meant only to make that mind explicit.

Washington's Interpretation

Washington knew, too, that that Amendment declared for freedom of religion. He had therefore made his inauguration into the presidency a declaration of his own religious convictions. In keeping with the formal vote of both houses of Congress—many of whose members had themselves been members of the Constitutional Convention — the president, vice-president, and the Congress had proceeded after the oath of office to St. Paul's Chapel for divine services conducted by the congressional chaplain, the Episcopalian bishop of New York. Quite consistently therefore Washington saw no difficulty in the matter of a thanksgiving proclamation, in conformity with a resolution of the first Congress after the adoption of the Federal Constitution, "in the year of our Lord 1789":

> Whereas it is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits, and humbly to implore His protection and favor . . .
>
> Now, therefore, I do recommend and assign Thursday, the twenty-sixth day of November next, to be devoted by the people of these States to the service of that great and glorious Being, who is the beneficent Author of all the good that was, that is, or that will be; that we may then all unite in rendering unto Him our sincere and humble thanks for His kind care and protection of the people of this country previous to their becoming a nation; for the signal and manifold mercies, and the favorable interpositions of His providence . . . for the civil and religious liberty with which we are blessed . . . and in general, for all

the great and various favors, which He has been pleased to confer upon us . . .

Succeeding Washington, John Adams, himself thoroughly familiar with the Constitution's letter and spirit regarding the relationship of State and Religion, continued to recommend days of nationwide recognition of the divine sovereignty.

It is interesting to find that Jefferson's banning of presidential proclamations of days of prayer and thanksgiving was repudiated in a sense by his immediate successor, the eminent constitutional authority James Madison. The latter having proclaimed several such days during his terms of office, explained in later years in what spirit he had acted: "I was always careful to make the Proclamation absolutely indiscriminate, and merely recommendatory; or, rather, mere *designations* of a day on which all who thought proper might *unite* in consecrating it to religious purposes, according to their own faith and forms." Andrew Jackson reverted to the practice of Jefferson in refusing to issue a Thanksgiving Day proclamation, fearing that he "might in some degree disturb the security which religion now enjoys in this country, in its complete separation from the political concerns of the General Government."

Taylor's Proclamation

Harrison, Tyler, and Zachary Taylor resumed the custom of recommending national days of prayer, Taylor even declaring on one occasion that "All business will be suspended in the various branches of public service on that day; and it is recommended to persons of all religious denominations to abstain as far as practicable from secular occupations and to assemble in their respective places of public worship, to acknowledge the Infinite Goodness Which has watched over our existence as a nation, and so long crowned us with manifold blessings, and to implore the Almighty in His own good time to stay the destroying hand [cholera] which is now lifted up against us . . ."

President Buchanan, in compliance with numerous appeals and his "own sense of duty," designated a day of prayer for deliverance from the threat of civil war: "In this hour of our calamity and peril, to Whom shall we resort for relief but to the Gd of our fathers? His omnipotent arm only can save us from the awful effects of our own crimes and follies — our own ingratitude and guilt towards our heavenly Father. . ."

It is well known that Abraham Lincoln showed no reluctance to call upon the nation for days of prayer and thanksgiving. Like Washington, he felt it "the duty of nations as well as of men to own their dependence upon the overruling power of God . . . by His divine law nations, like individuals, are subjected to punish-

ments and chastisements in this world." It was Lincoln who in 1864, as the tide of war ran strongly in favor of the Union, officially set apart the last Thursday in November (the first day proclaimed by Washington) as Thanksgiving. All subsequent presidents have issued annual thanksgiving day proclamations, almost invariably designating the day chosen by Lincoln.

The unquestioning confidence of so many of our presidents, including the greatest, and of their Congresses in the constitutional propriety of the proclamation of national days of prayer and thanksgiving has been matched by the answering approval of the nation at large. With Washington and Lincoln, our citizens as a body have been convinced that "it is the duty of nations as well as men to own their dependence upon the overruling power of God." We have been convinced, too, that in the words of Justice Joseph Story, it may seriously be questioned "whether any free government can be permanent where the public worship of God and the support of religion constitute no part of the policy or duty of the State in any assignable shape." For, as Walter Lippmann has declared: "The liberties we talk about defending today were established by men who took their conception of man from the great central religious tradition of Western civilization, and the liberties we inherit can almost certainly not survive the abandonment of that tradition."

A Mark Of Freedom

Hence, our citizens have accepted presidentially proclaimed days of prayer and thanksgiving as a mark of our religious freedom in no way conflicting with the Constitutional prohibition on a national establishment of religion. There has been in these proclamations nothing partisan, nothing sectarian; none were especially addressed and none omitted. Moreover, as Supreme Court Justice Robert C. Grier declared in rendering a decision in a case involving a state law: "The proclamation . . . is but a recommendation. It has not the force of law, nor was it so intended. The duties of fasting and prayer are voluntary, and not of compulsion, and the holiday is a privilege, not a duty. In almost every State in the Union, a day of thanksgiving is appointed in the fall of the year by the Governor, because there is no ecclesiastical authority which would be acknowledged by the various denominations. It is an excellent custom, but it binds no man's conscience or requires him to abstain from labor."

Jefferson's cry of a "wall of separation" erected e v e n against a presidential declaration of a day of national prayer or thanksgiving has during a century and a half fallen upon deaf ears. The national temper

has been one of friendliness for religion — positive cooperation, so long as all creeds are treated alike. We Catholics will continue our peaceful efforts (already recently successful in the New York released-time Supreme Court decision) to vindicate for the First Amendment this its historical meaning. We will do this too for Thanksgiving Day, even though the holiday originally meant for many a substitute for the Christmas of "that wicked papistrie."

JULIE---Or Housekeepers are Hard to Get

"That's The Second Bottle This Week!"

The Age of Blessed Pius X

Vincent A. Yzermans

"To restore all things in Christ"

IT is most exasperating to hear people remark, in spite of his recent beatification, that Blessed Pius X was a great man in his day—then slyly add—but his day has passed.

But whatever is virile and flourishing in the life of the Church today is without a doubt in large measure the result of the work of Blessed Pius X. "A man, a Pontiff, a saint of such excellence," our Holy Father said of Blessed Pius, "will not readily find an historian able to portray in one harmonious whole the real stature or recall all the aspects of his greatness." When the twentieth century is handed over to the Church historian, undoubtedly it will be stamped with the image of Blessed Pius X. His life and his work are so tremendous that today we are living and thinking under the shadow of his greatness.

Shortly after his coronation Blessed Pius told the world the purpose of his Pontificate. "Since," he wrote, "it has pleased the Divine Will to raise Our lowliness to such sublimity of power, We take courage in Him who strengthens Us, and setting Ourselves to work, relying on the power of God, We proclaim that we have no other program in the Supreme Pontificate but that 'of restoring all things in Christ,' so that 'Christ may be all and in all' . . . The interests of God shall be Our interests, and for those we are resolved to spend all Our strength and Our very life. Hence, should any one ask Us for a symbol as the expression of Our will, We will give this and no other: 'To restore all things in Christ.' "

Immediately he picked up the particulars of that restoration.

The Liturgy

In matters liturgical he has given us the norm to judge the purpose of worship, the manner of praying, the function of the arts, and the characteristic of a true reform. In the first months of his Pontificate he formulated the principle to direct us in the worship of God and the adornments of His House.

> Chief among the anxieties of the pastoral office, not only of this Supreme Chair, which We, although unworthy, occupy through the inscrutable disposition of Providence, but of every local church, is without doubt that of maintaining and promoting the decorum of the house of God where the august mysteries of religion are celebrated, and where the

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Father Yzermans is at the Cathedral in St. Cloud, Minnesota. He has edited a collection of the encyclicals and documents of Blessed Pius X to be published soon by the Newman Press.

Christian people assemble to receive the grace of the Sacraments, to be present at the Holy Sacrifice of the Altar, to adore the august Sacrament of the Lord's Body and to join in the common prayer of the Church in the public and s o l e m n liturgical offices. Nothing then should take place in the temple calculated to disturb or even merely to diminish the piety and devotion of the faithful, nothing that may give reasonable cause for disgust or scandal, nothing, above all, which directly offends the decorum and the sanctity of the sacred functions and is thus unworthy of the house of prayer and of the majesty of God.

The Liturgical Movement, the St. Gregory Society, the Catholic Art Association, as well as the sister movements they inspired, have fastened on that sentence as a guiding star.

"Maintaining and promoting the decorum of the house of God" is, however, above all, the duty of the clergy. Blessed Pius, a country pastor elevated to the dignity of Universal Pastor, guarded his priests throughout the Catholic world as the apple of his eye. His love, anxiety and care for the Catholic priesthood runs like a golden thread throughout all his writings. Admonishing the Bishops of the world in his very first papal letters he wrote: "Let your first care be to form Christ in those who are destined from the duty of their vocation to form Him in others."

As silver filled his hair towards the time of his golden sacerdotal jubilee, he addressed an exhortation to holiness to the priests themselves. "In truth, it is not possible for a priest to be good or bad for himself alone, for the character and life of the priest cannot but have its deep influence on the people. When a priest is good, what a great blessing it is for his surroundings!" It would be no exaggeration, I believe, to state that of all the twentieth century writings on the Catholic priesthood, none has surpassed the Exhortation of Blessed Pius in influence.

Labor Relations

The world of labor did not escape his pastoral vigilance. The struggle between Catholic and inter-credal unions in Germany afforded Blessed Pius the opportunity to contribute his own thought to the construction of Catholic social doctrine. What Leo XIII did for the foundation and formation of unionism Blessed Pius did for its solidity and fortification. (Would that Pius had been heard as well as Leo!) Blessed Pius approved and heartily endorsed the Catholic Workingmen's Societies, but he did not forbid the inter-credal (or secular) unions, provided certain precautions were taken. In our age and in our country of secu-

lar unionism it is well to list those provisions.

In the first place, provision is to be made that Catholic workers who are members of such trade unions, must also belong to those Catholic associations commonly known as "Workingmen's Societies." In the event that they must make some sacrifice for this reason, particularly in a monetary way, We are convinced that they will readily do so, for the sake of safeguarding the purity of their Faith . . . Furthermore, if Catholics are to be permitted to join the trade unions, these associations must avoid everything that is not in accord, whether in principle or in practice, with the teachings and commandments of the Church, or of the proper ecclesiastical authorities; similarly, everything is to be avoided in their literature or public utterances or actions which in the above view would incur censure.

The religious education of youth was also close to the heart of Blessed Pius. Throughout his life his conviction was that "it were better that the faithful should content themselves with simple homilies and explanations of the catechism given by their parish priests than to be present at sermons that do more harm than good." As he gathered the children of Tombolo around the country assistant in his early years, so he gathered in the faithful of Rome, young and old, around the Vicar of Christ in his waning years. Whether country curate or Universal Pastor, he was first and last, a teacher of the catechism.

Most of us have, consciously or unconsciously, been influenced somewhere along the path of education by the directives of Blessed Pius. The Saturday Catechism classes in rural areas, the release classes in cities, the departments of religion in Catholic colleges and universities, the Newman Clubs in secular universities, the department of Sacred Scripture in seminaries, all have felt the loving touch of Blessed Pius. All have been influenced by the tender logic of his reasoning.

Now if a harvest is vainly expected from ground which has received no seed, how shall we look for good morals in a generation which has not received Christian instruction? Wherefore, We justly conclude, that since faith has so languished that in many persons it seems to be dying, the duty of catechetical instruction must have been negligently performed or altogether omitted. It is but a false excuse to pretend that faith is a gratuitous gift conferred on each one in baptism. All who are baptized in Christ do indeed receive the habit of faith; but this divinest seed does not "grow up and shoot out great branches" (Mk. iv, 32) by its

own innate power. As there is in man from birth the faculty of understanding, which needs the mother's promptings to develop into efficiency, so it does not happen otherwise to the Christian, who, born anew of water and the Holy Ghost, is imbued with faith.

Since 1905 thousands of priests, religious and lay people have heard the appeal of the Pope of the Catechism and imitated his example.

Catholic Action

Catholic Action was nothing new to Blessed Pius. In this regard he proved himself a man far ahead of his time. When stating what the Church needed most in the modern world, he remarked: "What is most necessary at the present time is to have in every parish a group of laymen who are at the same time virtuous, well-instructed, determined and really apostolic." Early in his reign he formulated in one breath-taking sentence the objectives of Catholic Action.

You well see, Venerable Brethern, what support is given to the Church by those chosen bands of Catholics who propose to unite all their forces in combating anti-Christian civilization by every just and lawful means; to use every means in repairing the serious disorders which are caused by it; to restore Jesus Christ to the family, the school and society, to re-establish the principle that human authority represents the authority of God; to take to heart interests of the people, especially those of the working and agricultural classes; not only by inculcating in the hearts of everyone a true religious spirit, the only true fount of consolation amid the troubles of life, but also by endeavoring to dry their tears, to alleviate their sufferings, to improve their economic condition by wise measures, to strive, consequently, in making public laws conformable to justice and amend or support with a true Catholic spirit the rights of God in all things and the no less sacred rights of the Church.

How successful Catholic Action has been, how much more remains to be accomplished is the question confronting every modern apostle of the Church.

The Eucharist

To pass over Blessed Pius' tremendous love for the Holy Eucharist would be a serious omission. In his mind the Holy Eucharist was the very heart of his restoration, for his was a restoration of all things **in Christ.** So well we are acquainted with his Eucharistic reform that we take early reception of Holy Communion as a matter of course. Perhaps the other more significant aspect of his Eucharistic reform—frequent and daily

reception of Holy Communion—deserves our serious meditation and examination. "Jesus Christ," the Decree reads, "more than once, and in clarity of word, pointed out the necessity of frequently eating His Flesh and drinking His Blood, especially in these words: This is the bread that has come down from heaven; not as your fathers ate the manna, and died. He who eats this bread shall live forever. From this comparison of the Food of Angels with bread and with manna, it was easily to be understood by His disciples that, as the body is daily nourished with bread, and as the Hebrews were daily fed with manna in the desert, so the Christian soul might daily partake of this Heavenly bread and be refreshed thereby."

These few remarks do not necessarily point out the highlights of the reform of Blessed Pius. Neither are they all his works. They are merely a few rays of light Blessed Pius cast down the arches of the years. Some of these rays have been seen, a few have been examined; but doubtlessly many more will only come within the scope of human comprehension long after we have left the land of the living.

A Rock For Bread

Whenever I meditate upon Judgment, a good bit of my uneasiness arises from remembered dereliction in the matter of preaching. I look back to weeks when I have been very busy with pastoral duties, but not too busy to read the trivialties of the daily news, to enjoy the sedative reading of a secular magazine, or to listen to a few favorite radio programs. I look back to weeks such as that, when I have come into the rectory after Saturday night confessions and just before going to bed, have decided to see what the Gospel is about for tomorrow. What kind of a sermon did I prepare, I wonder, with a mind so tired and a spirit so lethargic? And should I not fear that in Judgment souls may rise up to level an accusing finger at me because I was to have spoken the Word that might have saved them, and did not? Pointed, soul-jarring, interest-fixing thoughts were needed, and I mouthed platitudes?—Leo Trese in *A Man Approved.*

Love

"An instant of pure love is more precious in the sight of God, and of the soul, and more profitable to the Church than all other good works put together, though it may seem as if nothing were done."—St. John of the Cross, *Spiritual Canticle.*

Eric Goes To Confession

Ernest F. Latko, O.F.M., S.T.D.

Medieval confession was severe and arduous

GOING to confession in the Middle Ages was both severe and arduous, judging by modern standards. This becomes apparent from the description found in the liturgical books then in use. Going to confession in that era was a long and diffuse effort which lasted two hours or more! To us of the atomic age, where speed is paramount, such prolixity is incomprehensible. But in the eleventh century such a procedure was quite normal.

Let us assume that a young man, Eric by name, the son of Eric the silversmith, of the German city of Worms on the Rhine, is about to go to confession. It is a weekday in the year 1020, at a time when private penance is slowly but inexorably assuming the characteristics such as we know them today. Of course the confessional was not yet introduced, we must wait a few centuries for that. Neither do we find the surplice and the stole in use on such occasions: these vestments will be introduced in the rite of confession in Germany a little later, in the thirteenth century.

Contrite of heart and firmly resolved to amend his sinful ways, Eric approaches the sacred tribunal, where penance was made under the seal of secrecy. He goes to confession "to a priest," the usual language of the day; the priest being his own pastor. The two-hour ritual which begins at the presbytery consists of four parts.

In part one of the penitential discipline we find the so-called preparatory prayers. After the customary admonitions for the benefit of both the confessor and the penitent and after the recitation of several prayers at the rectory, both priest and penitent repair to the church. Here, having recited the seven penitential psalms with all the versicles and orations, the priest proceeds to examine him on the truths of the faith and in regard to his dispositions of heart. The priest is instructed to question Eric softly and gently. "Believest thou in the Father and in the Son and in the Holy Ghost?" "I believe," comes the answer. "Wilt thou forgive the sins of those who have sinned against thee?" "I will," says Eric.

Satisfied that the intentions of the sinner are proper, the priest next encourages him to make a sincere confession with these affectionate words: "Brother, do not blush to confess thy sins, for I also am a sinner, and perchance I have done worse deeds than thou hast . . . Let us

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Father Ernest writes from Our Lady of Lourdes Monastery, Cedar Lake, Indiana.

then freely confess what we have committed under no one's compulsion."

A Prolix Confession

At last the stage is set for a highly detailed and prolix confession, which is part two of the ritual. If the priest recognizes that the penitent is bashful (so says the ritual), he is to question him in the following manner. Facing the main altar the confessor, having admonished the young Eric, who meanwhile remains seated, begins the diffuse interrogation which is stretched out to tedious lengths. No wonder the penitent was allowed to be seated during the ordeal!

A passing glance at the questioning process will show how important material integrity was considered at this time. We need not follow the whole itemized list of sins in great detail—only the bold outlines will suffice. The first sections of interrogations deal with voluntary and accidental murder through unguarded use of arrows, clubs, stones, axes, etc. For example, the priest asks: "Hast thou committed murder wilfully, without necessity, not in warfare, but because of the desire to take his goods for thyself, and so hast slain him?" Other questions deal with perjury and unnecessary and blasphemous swearing—for example: "If thou hast sworn by God's hair or by His head or made use of any other blasphemous expression against God."

No sin or circumstance is overlooked. The confessor continues the interrogation, droning monotonously. In a recital that seems almost endless, there are questions about the abuse of parents, selling a person into captivity, arson; questions on pagan superstitions, the fleshly sins, and the eating of unclean foods; and questions devoted to feminine superstitions, the assumption being that women are more prone to superstition than men!

The Principal Sins

So that no vice may be omitted, the pastor proceeds with a recital of the eight principal sins with their brood of derived sins. "Now therefore I shall explain the capital offenses according to the canons," begins the confessor. "Of pride which is the beginning of every sin and the queen of all evils, are born disobedience, all presumption, and pertinacity, contentions, heresies, arrogance." And so on, through the other principal sins. The priest then indicates serially the proper treatment for these sins.

The treatment illustrates the principle that "contraries are cured by their contraries," phraseology borrowed from the medical realm. The whole penitential apparatus of this era manifests a strain of medical thought, for penance is regarded as a medicine for the soul, a concept that appears in the penance of the ancient Church and in the aspects of patristic the-

ology. And so, faults must be replaced by virtues: "for detraction, restraint of heart and tongue; for dejection, spiritual joy; for greed, liberality." It was held that "he who freely commits what is forbidden ought freely to restrain himself from what is otherwise permissible." In applying contraries the objective seems to have been a psychological, a psychotherapeutic one.

As if such tedious questions were not enough, the penitent next recites a stereotyped confession, lest during the interrogations he might have omitted some sin. Finally throwing himself prostrate on the ground, he begs for absolution.

The Absolution

The granting of absolution comes in the third part of the rite. Prostrate upon the floor the penitent pleads with the priest to absolve him. "Both in these and in all vices," he says, "in whatsoever ways human frailty can sin against God its creator—either in thought or speech or deed or love or lust—I confess that in all I have sinned and acknowledge myself guilty above all men in the sight of God. Humbly, then, I plead with thee, a priest of God, that thou intercede for me and my sins to the Lord our creator, so that I may deserve to obtain pardon and grace for these and all my transgressions."

The absolution begins at this point and proceeds through many prayers intertwined with psalms and multiple versicles. The priest recites the *Misereatur,* which is quite interesting.

> Misereatur tui, omnipotens Deus, et dimittat tibi omnia peccata tua, praeterita, presentia et futura (!), visibilia et invisibilia quae commisisti coram eo et sanctis ejus, quae confessus es, vel quae per aliquam negligentiam seu oblivionem vel malevolentiam abscondisti (!); liberet te ab omni malo hic et in futuro, conservet te in omni bono et perducat te ad vitam sine fine manentem. Qui vivis . . .

The salient thoughts in this prayer are subsequently developed in the remaining orations.

Next the priest prostrates himself on the ground, recites the *Pater,* and chants five psalms with the versicles and innumerable orations, all the while interceding for the remission of sins for Eric. Then the priest, righting himself, begins the prayer of the imposition of hands. Indicating the penitent by name the confessor prays in the name of Christ and terminates his absolution with the words: "Deus omnipotens sit adjutor et protector tuus, et praestet indulgentiam de peccatis tuis, praeteritus, presentibus et futuris. Amen." (Sometimes absolution was deferred until the completion of the penitential works of satisfaction.)

In part four of the ritual of

Erics' confession we come to the very interesting portion, the imposition of severe penances. These are proportioned minutely to the sins of which the sinner accuses himself.

In stipulating tariff penances the priest availed himself of the penitentials, the canonical and moral theology books of the day, which were punctiliously followed out. The confessor, pretty much like a modern customs official, would enforce the tariff: so much for murder, so much for adultery, so much for theft, so much for pagan magical practices. The tariff penances were long and very burdensome.

The more exacting and fantastic, however, are found usually in the so-called "arrea" or substitute penalties, calculated to shorten the period of the penitential discipline. "Arreum" is Latin for the Old Irish "arra," which meant an equivalent, a substitute, commutation, or compensation. Its purpose was evidently to render complete satisfaction in penance easily accessible to all, regardless of rank or fortune.

Examples are very interesting. There were all sorts of such "arrea," as: sleeping in water, on nettles, on nutshells, with a corpse in a grave, in a cold church, the never-ending genuflexions, recitation of psalms (witness the second nocturn of the office for the feast of St. Patrick, and you get the idea!), the cross-vigil, flagellations, and others too numerous to mention. Here is an example of an equivalent for one year of fasting. One who doesn't know the psalms and can't fast was instructed to give in alms twenty-six solidi and fast one day each week until nones. He was to estimate how much he consumes in three forty-day periods of fasting and contribute a moiety of it in alms!

The acts of satisfaction according to penitentials were ordinarily private. But it was quite impossible for the penitent, in fulfilling them, to keep them secret. Examples will show why.

Let us suppose that Eric had confessed wilful murder. His penance would consist of fasting, "on bread and water, for the forty continuous days which the common people call a 'carina'" and this for seven succeeding years. "Carina" is a Teutonic expression for a continuous forty-day fast (with the exception of Sundays) on bread and water. But does this mean that Eric would have to go on fasting for seven years? Not necessarily. The penance was to be understood in this way. Such a fast of seven years was divided into three sections.

In section one, for the first year of the penance, the penitent was told that after the forty days he should entirely abstain from wine, meat, fat, cheese, and from all fat fish, except on Sundays and the feast

days of his diocese. No "arreum," or equivalent, was allowed this year, except in the case of a great journey, infirmity, or presence in the royal court. If Eric was about to go on a long journey, he would be allowed to make an equivalent; for example, for Tuesday, Thursday, and Saturday with one denarius, or by feeding three poor men.

Section two comprises the second and the third year of the fast. This is the same as for the first year; but here there is the possibility of an "arreum" for Tuesday, Thursday, and Saturday, which consists of one denarius in alms, or the equivalent of feeding three poor men.

The third and last section embraces the time from the fourth to the seventh year. Here we have the prescription as follows: On Friday, fast on bread and water. On Monday and Wednesday, fast on bread and water, but an "arreum" is possible. On Tuesday, Thursday and Saturday, Eric would be allowed to eat as on Sunday, with the exception of the fasts of three forty-day periods: before Easter, the feast of St. John the Baptist, and the Nativity.

Additional Penalties

In addition other penalties were imposed on Eric. He was excluded completely from the Church for a period of one year. Upon completion of the penances, he was readmitted to the Church; allowed to assist at Mass, receive the kiss of peace with all the others; and after seven years, to communicate. Thus was he guided to the way of recovering harmonious relations with the Church, society, and God.

In the event, however, that Eric accused himself of less heinous sins, say theft and magical practices and drunkenness with gluttony, his penance was understandably of much shorter duration and much less severe. He would have, in the aggregate, fifty days of fasting on bread and water. But this could have been shortened by an "arreum." The "arreum" of one week of fasting was the chanting of 300 psalms with genuflexions; and of one month, the chanting of 1,200 psalms with genuflexions (or 1,600 standing) with the following prescriptions: on Wednesday and Friday, fast until nones; the other days, fast until sext; with abstention from wine, meat and grease during the whole month.

All things considered, Eric was not so badly off after all, what with the possibility of extensive "arrea," to shorten his period of satisfaction.

Such is the severe portrait of the confession in the eleventh century of Eric, the son of Eric, of the German city of Worms on the Rhine. In it indulgence to the penitent stands out in high relief.

A Social Hour For Teen-Agers

Kenneth M. Morgan

Holding the interest of an elusive group

THE fact that teen-agers have a social nature and that their needs and desires for social and recreational activities are tremendously important receives long-delayed recognition in the newly written "Manual for Organizing High Schools of Religion for Public School Students," published by the National Office of the Confraternity of Christian Doctrine. A whole chapter devoted to "Suggestions for a Social Hour" contains many helpful and practical hints for a social hour in conjunction with a religious instructional period for the hundreds of thousands of teen-agers who attend public high schools in our country.

Personally, after ten years of, at times, exasperating, discouraging and yet, at other times, thrilling, inspirational dealing with public school teen-agers, and now officially as a Diocesan Associate Director of the Confraternity of Christian Doctrine, I feel that the recognition is long overdue.

Directors throughout the Country have long known that weekly announcements from the parish pulpit, notices in the church bulletin, attractive posters in church vestibules, even personal visits of zealous Catholic laymen to their homes, will attract only a few public school teen-agers to the Parish High School of Religion. If all teen-agers are like the public school teen-agers in Brooklyn, and they seem to be, in spite of all these efforts to attract them, most teen-agers will stay at home in large numbers and avoid your Parish High School of Religion.

Despite the fact that teen-agers may and do enjoy discussions about religious and moral problems in school courtyards, locker rooms, and corridors with their own crowd, in their own way, and might be tremendously interested in what "Father" could tell them about these subjects, teen-agers in general do not like to go to religion classes or religious discussion groups.

To use an expression that teen-agers will understand, the majority of our teen-agers must be "conned" into attending a Parish High School of Religion. There must be a good "come on." There must be bait. So far as I can judge from my own experience and the experience of more capable priests the best bait is an attractive social and recreational program given in conjunction with the religious instructional period.

And yet there are dangers to be avoided in starting such a social program. Strange as it

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Father Morgan is a Brooklyn priest.

may seem, some priests become so preoccupied with the Social Hour that they do forget that a social program is intended as a supplement to, not a substitute for, an interesting, vital, well-prepared religious instruction. There are parishes where religious instruction occupies about five minutes of more than two or three hours of teen-age social and recreational activity in a High School of Religion.

Despite the danger of this overemphasis, a well planned and balanced social hour can contribute much to the success of a Confraternity High School of Religion.

Advantages Of The Social Hour

The Social Hour has much to recommend it:

(1) The Social Hour will attract greater numbers to your religion classes.

(2) The Social Hour can be utilized to promote the practice of virtue and eliminate its opposite. Virtues are taught theoretically in a classroom. They are put into practice during the Social Hour. By guidance, example, and instruction, un-Christian tendencies can be observed, checked, and eliminated. Charity in social activities, justice in games, modesty in dancing, humility, cooperation, respect for property and authority are just a few practical goals that could be attained in a Social Hour.

(3) A social program gives the laity an opportunity to plan and direct recreational and social activities under the auspices of the Church. It brings the laity closer to the priest. It could be a training project to develop interested laymen and women into parish leaders.

(4) A well-conducted Social Hour program will promote Christian attitudes towards recreation in our young people. In an interesting, well conducted Social Hour program young people learn to associate fun with what is decent and good. Happy hours of wholesome recreational and social activities with decent Catholic associates will create a repugnance for unsavory parties, dances, or individuals.

For all these reasons a priest should look upon a Social Hour as a positive instrument for good. Some priests look upon it as a boring weak concession to teen-age foibles, a necessary evil to be permitted with reluctance, and their attitude repels teen-agers.

A priest must be convinced of the advantages of the Social Hour and must be enthusiastic about its potential for good if he hopes to interest others in helping him to plan and organize one. He will need enthusiasm in the first place to convince his pastor.

And yet all the enthusiasm in the world will not produce a successful Social Hour program unless a priest is realistic in the planning and organization of his program. Successful Social

Hour programs just don't happen. Ask the hundreds of priests who have failed.

Teen-agers do not always "go for" what Father thinks they should. After all there are different kinds of bait that must be used in different circumstances.

Close Supervision Is Necessary

Lack of supervision can result in chaos. Windows, doors, desks, pianos can be broken. Books, equipment, basketballs can be stolen. Fights can be started. Mother Superior does not like ink to be spilled in desks. Chalk marks in corridors and overturned ash cans are not very attractive to Jimmy the sexton.

To avoid these and other possibilities more terrible to contemplate, adequate supervision is of prime importance.

To consider all the problems connected with a Social Hour is beyond the scope of this article, but in general the three factors that must of necessity be considered are facilities, leadership, and interest needs of teen-agers. The most complete treatment of these factors that has been published is the Social Hour of the School of Religion published by the Catholic Youth Organization of the Diocese of Brooklyn at 191 Joralemon Street and of course the new Manual published by the Confraternity of Christian Doctrine.

Perhaps the most important factor in planning a Social Hour is the interest need of teen-agers.

Facilities can be improvised. The basement of a church, a meeting room, a store can be utilized for a very successful program.

Leaders among the young married people in your parish can be found and trained as Social Hour directors if they are interested and dependable. Every parish has them.

But interest needs of teen-agers is a variable and causes most of the trouble in planning a Social Hour program.

A recreational and social hour must be built on the interest and needs of the participants. There is no magic formula that will ever completely satisfy all teen-agers. Young people follow fads in recreation. What works in one parish may not work in another. What works one year may not work the next in the very same parish. Only close observation, experimentation, conversations with your own particular group of teen-agers will indicate their interest needs. The only solution to the interest needs of teen-agers is to have as extensive a program as possible to interest as many of your teen-agers as you can.

The Social Hour program should interest the whole group and stimulate a variety of interests in each individual.

A successful Social Hour program will not be limited to dancing and athletics. A program which is narrow in scope

caters to a small clique or overemphasizes one activity.

Very often "Father" will try to impose his wishes regarding social activities upon his group without considering their wishes and the result is failure. Father may enjoy the Social Hour but the teen-agers will not. Father A may have a record as a fullback on his college varsity team. He may love football, but the teen-agers in his parish do not like to be bruised in football scrimmage and would prefer to play checkers. Father B may be a record collector of the great symphonies from way back. He loves classical music but his teen-agers like "rhythm" bands. To try to impose a program that fails to consider the likes and dislikes of a group is to invite disaster.

Therefore the consideration of the desires of your teen-agers is of very serious importance, in planning a successful Social Hour program.

A Few Suggestions

For a priest who is interested in planning a Social Hour program for his teen-agers the following suggestions may prove helpful.

In most parishes dancing will interest the majority of your students. Therefore a juke box or record player is a "must." In order to retain the interest of your dancers, records should be kept up-to-date by a youth committee in charge of purchasing records, financed by nickels and dimes donated by the group.

Dancing is not the only answer to a Social Hour. Ping-pong games and tournaments interest many teen-agers. Quiet games at tables, e.g. checkers and chess, will be preferred by others. A volleyball set will give other young people the opportunity to "let off" steam.

Basketball has an almost universal appeal to our modern teen-agers and yet it is not recommended because it takes up too much space and limits participation to too few. Today most teen-agers have so many opportunities to play basketball at school, in play-grounds, and in clubs that it would be superfluous to try to use basketball as your bait.

Square dancing has become quite a vogue with many young people even in the cities. Catchy tunes and a good "caller" will influence the most shy and the most awkward to get into the swing of things.

A "coke bar" will be a major attraction to many who just want to sit and talk.

A piano and a good singer will help to interest many of your teen-agers in close harmony.

Surprising as it may seem the presence of a young married couple who dance well and can assist others to do so will interest many teen-agers in dancing classes.

Occasionally special events may be held to stimulate inter-

est in your Social Hour program.

Youth committees with the advice and assistance of older lay leaders should plan and organize these. Two committees may work alternately, to introduce the element of competition, in preparing a special event about once a month. These events depending on their nature, can take over all or part of the time allotted to the regular activities of the Social Hour.

A Community Sing is always fun. Distribute mimeographed copies of the words of songs that are popular. If young people know the words of a song and you have the right kind of a leader with plenty of pep and enthusiasm your evening will be a howling success.

Have amateur shows. Most of your teen-agers will reveal unexpected and unsuspected talents.

Skits and one-act plays are usually successful.

If you can find subjects that are of interest to teen-agers and within their scope, debates on current teen-age moral problems are a natural.

Truth and Consequences is a lot of fun if your consequences are not too drastic.

Any teen-ager who has been to a camp or on a cruise will suggest games like egg-blowing contests, peanut races, in which the nose is the propelling force, and other games that will provide plenty of hilarity for your group.

A catechism quiz will provide the opportunity to check on the success or failure of your religious instructional efforts.

Masquerade parties will give your teen-agers an opportunity to exercise their imaginations. And how!

The Social Hour will be your "bait" in inducing your teen-agers to come to your religious instructions at the High School of Religion. It is also a means of instruction and has many positive advantages that should not be ignored. Hard work, serious planning, adequate supervision, imagination and assistance from lay people in your parish will help you to have a successful Social Hour for your teen-agers. At least I hope so, because I cannot think of a better way to get our Public School teen-agers to our High Schools of Religion for their religious instruction that they need so much.

Living Long

An old colored lady once gave this explanation of how she managed to live so long: "When I works, I works hard; when I sets, I sets loose; when I worries, I goes to sleep."

—Fr. Lahey in Ave Maria.

Edith Stein – A Carmelite Philosopher

Hilda C. Graef

A convert of unmistakable sanctity

IN his Apocalypse St. John paints the arresting picture of the Woman persecuted by a great red Dragon, a picture that may well be taken to symbolize the events of our own time. For we, too, witness a struggle of apocalyptic dimensions and between the same protagonists. On the surface, of course, it is the great struggle between our Western civilization and a cruel Eastern dictatorship denying all the values by which we live. In its spiritual essence, however, it is the age-old fight between the powers of darkness and light, the Dragon and the Woman. To St. John the Woman, of course, is the Church—the same Church that is the first target of persecution today. At the same time she is also Our Lady, and so we may enlarge the significance, and as Our Lady is the ideal of all womanhood, see in the persecuted Woman all that woman stands for, all the tenderness of love, the protection of motherhood. And so the fight in our own day is once more the fight against Woman; and the final victory, apart from the political or military victory, will be achieved through the soul of woman.

This image of Woman persecuted by the Dragon struck me as I was studying the life of a woman of our own time, which is almost a symbol of this struggle between Woman and the powers of darkness, though in her case these powers were not the Communist, but the Nazi dictatorship. For ten years after her death in a German concentration camp she remained almost completely forgotten, and now her name and her works are beginning to penetrate the English-speaking world, and wherever she becomes known she is loved and venerated.

Edith Stein was born at Breslau in Silesia (formerly Germany) in 1891. She was the daughter of devout Jewish parents, but lost the faith of her childhood at an early age. When she left school she began to study philosophy under the well-known German phenomenologist Edmund Husserl. She did this not in a spirit of curiosity, wanting to know all the different philosophical systems and finally to evolve her own, but in order to find the truth. She did not believe in anything at that time, not even in the existence of God, but now and again people crossed her path who were believing Christians, and finally she began to ask herself whether there was not something in their faith that she had so far failed to find in philosophy. Eventually faith came to her through a book: it was the Life of the great St. Teresa,

which she had picked up at random in the house of friends one night by way of bedside reading—and laid down at daybreak, saying to herself: "This is the Truth." Within a few weeks she was baptized, and her one desire was to follow in the footsteps of the great Spanish mystic and become herself a Carmelite.

A Brilliant Scholar

Her spiritual advisers were against it. She was a brilliant scholar; surely her vocation was to use her outstanding intellectual gifts in the service of the Church. Edith gave way. But the atmosphere of a secular German university was too uncongenial to the extraordinary fervour with which she now embraced a life of prayer and asceticism; so she went to teach at a convent school, and besides translated a work of St. Thomas Aquinas, the *Quaestiones de Veritate,* into German. Her light could not long remain hidden in her insignificant post as school teacher, and soon she was in demand as a lecturer, especially on all questions of the vocation of women in the world and in the Church.

In the great edition of her works that is being prepared at Louvain in Belgium, parts of which are now being translated in the United States, a volume is devoted to her essays on educational problems. These essays are at least as topical now as when they were written, and show an amazing insight into the true needs of our civilization. In those days she was sometimes being criticized for always going back to spiritual issues; but by now it has become apparent to all thinking people that the issues that have brought our civilization to its present crisis *are* spiritual, and that nothing but a spiritual solution can ultimately settle our difficulties.

Edith Stein saw with deep apprehension the increasing destruction of family life and the glorification of mere sexuality. "This," she writes in an essay on Problems of Women's Education, "occupies such a prominent position in science as well as in literature, it is so widely discussed and given such importance in everyday life, that even the children meet it constantly." This may be a lamentable state of affairs—but Edith Stein was the last person to shirk unpleasant facts. She saw that the Catholic teaching on marriage is the only solid bulwark against the destructive tendencies of modern thought and education—but she saw at the same time that a mere repetition of this teaching was not enough.

"The discussion of these problems," she wrote, "that is of sex psychology, education and pathology, has become so widespread, in educational and medical practice as well as in everyday life, that it is necessary to discuss these matters critically from the Catholic point of view. I say critically—

not merely negatively, but to examine carefully what we can accept and what we have to reject. For we can indeed learn much from the modern research in these fields: the traditional Catholic treatment — or non-treatment—of these questions is capable, or rather in need of, being overhauled, if it is to meet the problems of our time."

Her View Of Feminism

It is often thought, especially by Catholics, that if women would only once more be restricted to the domestic sphere, family life would improve. Edith Stein, who had begun her career as an ardent feminist but modified her opinions considerably under the influence of the teaching of the Church, was too clearsighted not to realize that the wheel of history cannot be turned back. Moreover, she traces the view that the only proper sphere of woman is the house, not to Catholic teaching, but to the Reformation. For this idea has its root in the denial of virginity and the contention of Lutheranism that the only vocation given to woman by God is that of wife and mother.

The very fact that the Church has always placed the state of the consecrated virgin above that of the married woman shows that the kitchen and the nursery are not the only spheres in which to develop her gifts. It is precisely the consecrated virgin or widow who has proved both the existence and the worth of her intellectual and artistic gifts. We need only think of the medieval dramatist, the nun Hrotsvith of Gandersheim, of a St. Catherine of Siena or a Bridget of Sweden, who played such a prominent part in the political and ecclesiastical affairs of their times, or of such outstanding writers and organizers as the great St. Teresa and the many other foundresses and reformers of orders, whose responsibilities opened up for them a field of action far beyond the scope of even the mistress of a very large house.

Therefore Edith Stein sees nothing incongruous in the idea that women should also play an essential part in politics. In fact she feels that the natural vocation of woman, which is to tend and protect human life, makes it imperative that she should concern herself with the political questions of the day, in order to bring her influence to bear on the great issues of peace and war, as well as on the solution of the economic problems of the times.

But if she is to play her part in these fields intelligently and beneficently, she has to be trained accordingly. It is a fact that Hitler owed his success in the German elections in great measure to the votes of women who were swayed even more decisively than men by the strange emotional attraction of his person.

If women are to play their full part in the social and poli-

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tical life of the nations and are to exercize the beneficial influence they ought to have, then they must receive a training very different from the ordinary high-school education that is their lot in most countries. And here she demands the conscious direction of women's and indeed of all education towards the supernatural end which, in its turn, can only be achieved if we know how to face the earthly conditions in which we are placed.

Woman's Place In The Church

As this education goes necessarily to the roots of the human being, it must begin in the earliest, most impressionable days of infancy. If the children learn to know God at their mothers' knees, then "the time of puberty will become free for the further task of preparing the girl to take the place in the Church that is due to woman."

And Edith Stein has a very high opinion of what this place ought to be. Indeed, she even discusses the possibility of the priesthood of women, at that time actually canvassed in Germany; but she has far too much Catholic sense not to realize that this is practically excluded by the fact that Our Lord gave the priesthood only to men, even though He counted women among His dearest friends.

But in view of the needs of our time, she does not think it impossible that the Church might revive the practice of the first centuries and consecrate women to be deaconesses, to help with parish and educational work. She also considers it advisable that women with the necessary psychological and theological training should assist particularly in the guidance of growing young girls and their problems, and thus ensure a sane moral and spiritual outlook in the future mothers. For she rightly contends that parents are usually not sufficiently detached to discuss these delicate subjects with their daughters, whereas the priest and confessor will often be hindered by the difference of sex, which, especially in this case of young girls, may prevent the necessary frankness.

To state these problems candidly is still as necessary today as it was when Edith Stein was writing; and her suggestions for a satisfactory solution through a reform of Catholic education deserve to be meditated by all concerned with the training of youth. But all her discussions end in placing before the reader the one great ideal of womanhood: Our Lady. Our Lady as the handmaid of the Lord, Our Lady quietly solicitous for the well-being of the wedding party at Cana, Our Lady at the foot of the Cross becoming the Mother of us all—this is the theme with which all these discussions on modern education are interwoven.

By 1933 Edith Stein had become one of the best-known figures in German education. She was a lecturer at the Catho-

lic Educational Institute at Muenster in Westphalia when Hitler came to power, who at once not only removed all "non-Aryans" from the professions, but also struck a series of surreptitious blows at Catholic education. Edith Stein's public career came to a sudden end—and now at last she felt free to follow her long-cherished desire to enter Carmel. Strangely enough it was from this total seclusion of a strictly contemplative Order that her two greatest works were written.

'Finite And Eternal Being'

The fruit of her four years at the Carmelite Convent at Cologne was the treatise on "Finite and Eternal Being," in which she boldly attempts a synthesis between the philosophy of St. Thomas Aquinas and the modern German systems of Phenomenology, in which she herself had been trained, and Existentialism. This work is just being translated in America and will probably be widely discussed by English-speaking philosophers—its German edition had already attracted the attention of the *Times Literary Supplement*, beside that of the English Catholic papers. While she was in the middle of carrying on negotiations for its publication, which was an extremely difficult business owing to the anti-Semitic laws of the Nazis, pogroms broke out all over Germany, synagogues were burned, the remaining Jewish shops were plundered and individual Jews massacred. Edith Stein felt that her very presence constituted an acute danger for her Convent, and so, on New Year's Eve, 1938, she was secretly taken across the Dutch frontier to the Carmelite Convent at Echt.

Here her last work was written, a very original study of St. John of the Cross from the standpoint not of the mystical theologian but of the philosopher. She called it "Science of the Cross." In its stress on the need of suffering and its redemptive value it has an almost prophetic ring — for she was soon to put this science into practice. On Passion Sunday 1939 she had offered her life as a sacrifice of expiation for a true peace and for the breaking of the reign of Antichrist, if possible without a new World War. As she was writing the last pages of her book the Gestapo were already preparing for her arrest. For in retaliation for a Pastoral of the Dutch bishops condemning the anti-semitic measures enforced in Holland by the German occupation authorities, all the Catholic priests and religious of Jewish extraction were to be rounded up and placed in concentration camps. On August 2, 1942, Edith Stein was taken from her Convent and brought to a concentration camp in Holland; six days later she was taken into Germany to be killed in the gas chambers of Auschwitz.

The Dragon, the Apocalyptic symbol of the totalitarian State,

had once more persecuted the Woman; for Edith Stein, teacher, philosopher and Carmelite, had both taught and lived the highest ideals of Catholic womanhood. He had persecuted her and indeed reduced her body to ashes; but her work, the fruit of her spirit, lives on and is, in fact, only now beginning to come into its own. As the famous Jesuit scholar Fr. Przywara wrote on the tenth anniversary of her death: "Edith Stein in her true depth is a symbol of the real spiritual situation of today . . . The future is certainly symbolized by her . . . Hence whoever wants to say Yes to Edith Stein, must also say Yes to the future of which she is the sign."

"Mystical Roses"

According to a newly-published history of the Rose, noticed by "Peterborough" (Daily Telegraph), this lovely flower was "unpopular with the early Christians, because they regarded it as symbolizing the latter days of the Roman Empire"; which I take to refer to the use of the rose in the rites of Venus and Isis, as set forth in that charming work "The Golden Ass" and elsewhere.

When the Church sanctified the rose and made it a symbol of Our Lady ("the Rose which bar Jhesu") I don't know. Maybe about the time of the Council of Ephesus which declared her the Theotokos?

o—o

A secondard symbolism of the (red) Rose if you can bear with a bit of easily-acquired erudition, is to typify martyrdom and the blood of the saints (St. Mechtilde, Walafrid Strabo, and others). It is difficult to connect all this with the average rose-grower's catalogue, in which the hideous names chosen for the loveliest blooms seem to me directly inspired by the Devil, if one may say so without offence.—**The Universe.**

"Never Underestimate . . ."

According to the **Chicago Tribune** of Dec. 19, 1952, former State's Atty. John S. Boyle was named the beneficiary in the will of Mrs. Marie Rose Burns, 80-year-old voice-speech teacher of 5311 Winthrop Ave., which was filed in Probate Court. Mrs. Burns, a widow for 60 years, died June 4.

The will names Boyle the executor and specifies that $10,000 be used to set up a public speaking school for Catholic priests.

Priests' Conference

When doctors meet they discuss cases

Winfrid Herbst, S.D.S.

IT would be interesting to discuss the case of the priest who became so brief in the hurried pronouncing of the words of absolution when hearing confessions that at last it became (sworn statement, however, not available): *Ego in nomine Patris et Filii et Spiritus Sancti. Amen.* But the mere mention of such a case will suffice to make every priest resolve to be on his guard against ever lapsing into such a deplorable habit. It ought also to prompt every priest, in the quiet of his study, to repeat several times the formula of absolution and to see whether he can catch himself in any slurring whatsoever. If he has a tape recorder, let him record the formula. Often enough there are genuine revelations when the tape is played back.

Deaf Confessors

The confessor is deaf or, let us say, very hard of hearing. He has understood little or nothing of what has been confessed. But from his knowledge of the penitent he is morally certain that only venial sins or mortal sins already confessed and absolved have been accused. He may lawfully absolve, since such sins are not a necessary matter of confession.

But how about the case where there is a question of mortal sins? These come under the law in virtue of which all mortal sins committed after Baptism must be confessed explicitly. Here the confessor is obliged to do his part to insure the material integrity of the accusation. In the supposition that the penitent did not seek out a deaf confessor in order not to be understood, that he spoke with reasonable clearness and, on being questioned, repeated his accusation, but in spite of his willingness to lay his sins before the priest he was not understood when confessing mortal sins, what then?

"When the confessor understands nothing, he may absolve the penitent if the latter cannot without grave inconvenience be sent to another confessor who can understand" (Davis, III, p. 284). Already on February 28, 1633, the Sacred Office replied: "In a case in which a person does his best to show signs of sins in kind, but they cannot at all be understood, he may be absolved through the sole manifestation of sins in general."

It must be noted, however, that completion of past confessions must be made when they lacked material integrity, when the impossibility has ceased. One then has the obligation, if one becomes conscious of it, of declaring the mortal sins in the

next confession, in the same way as one is bound to confess grievous sins that may have been forgotten.

Best thing is to make sure that one understands everything.

Deaf Penitents

The story is told of a man who was very hard of hearing who came to confession and, in a voice that could be heard all over the church, began to declare his many and grievous sins.

"Don't speak so loud," the priest cautioned, "the people in the church will hear you."

"I don't care who hears me," said the penitent in the same loud voice that could be heard all over the place. "I am a big sinner and I have greatly offended my God. I am sorry and I don't care if the whole world hears me."

Here is a case in which the penitent is fully aware that he is being overheard and yet deliberately speaks so loud that the bystanders cannot help hearing him. In this case he cedes his right to sacramental secrecy and the bystanders are not bound by the confessional seal in regard to the matter thus revealed, though the obligation of a natural secret might remain even in this case (Noldin, *De. Sac.*, n. 411; Cappello, *De. Sac.*, II, n. 893).

However, one of the rights which a penitent has is the right to secrecy; and, therefore, "suitable arrangements should be made, if possible, to hear the confessions of those who are deaf, or who have a very defective hearing, in the sacristy or in some other private place. Of course, if those penitents have only light matter to confess, there is no great problem. If it is discovered only in the confessional, in the course of confession, that the penitent is deaf, the confessor should do what he can to prevent the penitent from speaking so loudly that he will be heard by those outside the confessional. It may be possible immediately to bring this penitent to the sacristy or to some remote place in the church. But much will depend upon the circumstances of the place and upon the attitude of the penitent.

In some places apparently the procedure of taking deaf penitents from the confessional to the sacristy is quite common and does not cause any surprise. If this be so, the confessor should follow the procedure unless the penitent is very unwilling. If, however, it is gravely inconvenient to take the penitent to some private place, if doing so would give rise to suspicion of serious sin, or would greatly embarrass the penitent, then the confessor should let the penitent complete his confession as best he can.

The confessor should not ask any questions or give any advice which would indicate that grave sin has been submitted—

if it is necessary to speak in a tone of voice which would be audible to the bystanders. Here again, if grave sin has been confessed as necessary matter, it may be possible to impose a grave penance by signs. If this is not possible a light penance is to be given. If penitents are completely deaf, little purpose can be served by taking them to the sacristy. In this case the confessor must be satisfied with the confession made and should impose the most appropriate penance possible in the circumstances" (*IER*, May, 1952).

A Paralyzed Person Who Cannot Speak

You are about to hear his confession. He cannot speak. He cannot write (and even if he could he would not be obliged to). He is, we take for granted, in mortal sin. He is excused from an integral confession because of a physical impossibility. Hence a generic confession will suffice as long as his present condition continues. A general accusation of sins is quite sufficient for valid absolution. Say to him: "Examine your conscience now . . . Tell God you are sorry for your sins because you dread the loss of heaven and the pains of hell but most of all because you have offended Him Who is all good and deserving of all love." Then ask him to make some external sign to acknowledge he is a sinner (striking the breast, nodding the head, closing the eyes).

Confession of Women at Home

Sometimes a priest when he is in a house to administer the Sacraments to the sick is asked to hear the confession of a woman who lives in the same house but who is not confined to bed. She is sickly, or aged, or finds it hard to wait in church or to kneel in the confessional, or something like that. In such a case he may wonder what to do in view of canons 909 and 910, which say that the confessional for hearing the confessions of women shall always be placed in an open and conspicuous place, that it must be so constructed that between the penitent and the confessor there is an irremovable grating with small holes, that the confessions of women shall not be heard outside the confessional except in case of illness or other real necessity and under precautions prescribed by the local Ordinary.

What is the priest to do when asked to hear such a woman's confession? Generally there are no prescriptions by the local Ordinary and so the priest must use whatever precautions are demanded by natural decency and propriety and at the same time be guided by common sense and Christlike charity. And the same applies to hearing certain confessions in the sacristy of the church. Infirmity or true necessity excuses from the observance of the law mentioned. Cappello (II, n. 633, ed.

1943) says that "it is gravely illicit *per se,* where no cause excuses, habitually and frequently to hear the confessions of women outside the confessional, i.e., without a bench with screen; to hear them in a place that is not open, excluding scandal, *per se* will be a venial and sometimes no sin."

Thus, when hearing a woman's confession in a private home, it would be eminently wise and reasonable to require that the door of the room be left open, the penitent and the confessor remaining in full view of those who may be present; but the necessity of guaranteeing the secrecy of the confession may often make this inadvisable, also in hospitals, since the sick frequently speak too loud, may be hard of hearing, etc. Cappello's terse remarks quoted above should obviate all scruples. It is no sin where there is an excusing cause.

Communion to the Well At Home

Then, too, when giving Communion to the sick the priest will sometimes find that other members of the family simply kneel down to receive also, especially (but not necessarily) those who are not so well or who are caring for the sick, likewise in hospitals. What attitude should he take towards such a case?

The following condensed information by Cappello is very much to the point here:

The faithful who stay in the house of the sick person may themselves receive the Holy Eucharist as often as it is brought to the sick; nor is any special permission of the Ordinary required for that.

On the occasion of taking the Holy Eucharist to one or more sick, the priest may take along more consecrated particles in order to distribute them in a church or in a sacred place, observing what is prescribed, to the faithful who on that day cannot go to a church where the Blessed Sacrament is reserved; nor is the permission of the Ordinary necessary for that —which permission, on the contrary, is required for the distribution of Communion, in the circumstances just mentioned, outside a church or sacred place, though that place be fitting and decent. Sometimes a reasonably presumed permission suffices.

For a just and grave reason the Ordinary can in a particular case prohibit the distribution of the Holy Eucharist in the circumstances mentioned above *(De Sacramentis,* I, n. 375, ed. 1945).

Surplice When Hearing Confession

Sometimes a priest enters a confessional and finds hanging therein both a surplice and a stole. Not being accustomed to the wearing of a surplice when hearing confessions, he is rather taken aback and wonders what

to do, whether he has any obligation to wear a surplice.

Per se a surplice and violet stole are to be used when hearing confessions, *prout tempus vel locorum feret consuetudo,* as the Roman Ritual says.

We have here a rubric that is merely directive. There is no obligation under pain of sin. One decree of the Sacred Congregation stated that Bishops can oblige secular priests to hear confessions with surplice and stole, and regulars with the stole only. Another decree stated: *Conveniens est, ut in ecclesia adhibeatur stola.* Two other decrees said that the Roman Ritual should be observed.

Confessarii religiosi, says Cappello, may use the stole only, without the surplice. He adds that in this matter the custom of the place counts for much. But as far as possible one should observe the rubric of the Roman Ritual, which should by no means be neglected, even if it is merely directive, especially if confessions are to be heard for a longer time. He goes on to remark that regulations that may have been made by Bishops in this regard, urging the use of surplice and stole in the hearing of confessions, do indeed have binding force but not beyond the sense and obligation of the Roman Ritual and the decrees of the Congregation of Sacred Rites (Cf. *De Sacramentis,* II, n. 635, ed. 1943).

One might say that when confessions are heard in the church outside the confessional, the use of the surplice is more becoming, since it adds to the solemnity of the Sacrament. But also here it were well to consider the words of that directive rubric of the Ritual: "As time and local custom shall direct." Simple people who have never seen a priest wearing a surplice while hearing confessions might be surprised and even a bit frightened by the solemnity; and it would be the talk of the town, as the good parishioners wonder why their priest never did a thing like that.

Again, if a stole is not handy one need have no scruple about hearing confessions without a stole. Better to sit right down and hear the requested confession than let the penitent stand embarrassed while you look everywhere for a stole. It would seem to be debatable anyhow whether the purple ribbon that is sometimes hung around the neck is a stole—*quae inter vestes sacras principalior habetur, vestis dignitatis et muneris, vestis splendida.*

Heaven

"He will be seen without end, He will be loved without tediousness, He will be praised without weariness."

—de Civ. Dei, 22, 30.

Code and Cult

J. F. Marbach, J.C.D.

Questions may be submitted to the editors

SOME priests in our diocese take the view that the people can't use the grants of the new Constitution about the Eucharistic Fast until our bishop promulgates it to the people, e.g., in a pastoral letter. Is that true? Also can you recommend a practical summary of these new rules?

The Apostolic Constitution "Christus Dominus" of Pope Pius XII was officially promulgated to the Catholic world in the *Acta Apostolicae Sedis* issue of January 16, 1953, and became in force as of that date.

The last paragraph of the Constitution declared: "Quae quidem omnia, supra statuta, vim suam obtineant a promulgationis die per *Acta Apostolicae Sedis* factae." The Constitution itself is dated the Feast of the Epiphany, January 6, 1953.

Usually a certain length of time elapses—generally three months—between the promulgation of any new law and the date on which it begins to bind (Canon 9) but the Pope expressly decreed the quick force of his decree.

Thus the regulation that natural water no longer breaks the Eucharistic Fast became effective for all Catholics on January 16, 1953. The other grants were also in effect on that date, but a confessor must be first consulted before they can be used. The bishops don't have to promulgate these grants in their dioceses before the people and priests can use them.

It is very true, however, that a bishop must first give his authorization before Mass after 4 p.m. may be offered in any parish. Parishes in business or factory areas could properly apply for this permission for holy days of obligation and for First Fridays.

The Missionary Servant Press, Box 80, Silver Spring, Md., has issued a very practical little diagram-form summary of the rules. This small chart sells for ten cents and can easily fit in even a small breviary, and could also be distributed in quantity to your parishioners.

One of my parishioners unfortunately attempted marriage with a Jewish girl before a Rabbi. Is the Rabbi to be considered a "minister acatholicus" as mentioned in Canon 2319.1, which imposes an excommunication reserved to the Ordinary for such a ceremony?

Yes. (Ordinary ignorance of the penalty, however, would free the man from this medicinal penalty—Canon 2229.3, 1.)

Some charitable organizations here are promoting the making of "string rosaries" with plastic crosses for general distribution among the faithful. These rosaries are similar to the ones sent to members of the armed forces during World War II. Are any or all the indulgences attached to the conventional beads applicable to this form of the rosary?

The first reaction is that this is an abuse and should be reported to your Chancery.

On Nov. 7, 1942, the Sacred Penitentiary granted, to those British priests who already had the privilege of blessing rosaries and attaching indulgences to them, the faculty to attach indulgences to rosaries made of string; this rescript was extended on April 17, 1943, to all chaplains of the British and Allied Forces for the duration of the war. Thus while we may admit that "string rosaries" blessed by the chaplains could still be "tolerated" for the men of the armed forces during the technical duration of World War II, there appears no reason to justify their existence among American civilians. Those civilians who use them in all probability gain no special indulgences that are attached to the conventional beads.

Upon his election as Pope, Pope Pius XII announced the various indulgences which were to be considered "Apostolic Indulgences" during his pontificate. His Holiness specified that things suitable ("res aptae") to receive the blessing for Apostolic Indulgences are only beads, r o s a r i e s, crosses, crucifixes, small statues and medals, provided they be not made of tin, lead, glass which is inflated and hollow ("ex vitro conflato ac vacuo"), or any similar material which can be easily broken or worn out ("consumi")—cf. the decree of the Sacred Penitentiary, March 11, 1939—*Acta Apostolicae Sedis,* XXXI (1939), 132.

Plastic beads seem solid enough, and thus the various indulgences may be attached to rosaries made of plastic beads. Cf. also *The Jurist,* XI (1951), 113.

While we have used the word "abuse" in reference to string rosaries in the sense that we feel that it is somewhat irreverent and that many special indulgences are lost by their use, nevertheless we must admit and emphasize that the majority of indulgences gained by reciting the rosary do not require any rosary beads at all—as long as the usual number of prayers is said and some meditation is added. It is important to remind the people of this—that they should not neglect reciting the rosary just because they forgot their rosary beads or because they can't hold them for some reason, etc. Briefly, the recitation of the rosary does not demand rosary beads—though the beads are needed for some

special indulgences, those which are termed "Indulgentiae propriae benedictionis."

In the State University where I am the chaplain, they have started an Inter-Faith Council and at their meetings the members compare the teaching of their own church with that of others on religious topics; may Catholic students partake in such meetings?

Canon 1325.3 requires that the bishop of the place must give permission for Catholics to join such public discussions, but the Canon specifically stresses that the bishop can exercise a judgment only in an urgent request and that if time permits the question must be submitted to the Holy See (the Holy Office in particular).

Cf. the "Monitum" of the Holy Office of June 5, 1948, which stressed that Canon 1325.3 has been neglected in many instances—*Acta Apostolicae Sedis*, XL (1948), 257. The Holy Office wanted to insist that not only the lay people, but also all clerics, secular and religious, must literally obey this ruling of seeking first the permission of the Holy See if there are public discussions with non-Catholics concerning matters of faith—"de rebus fidei."

Cf. also Kelleher, *Discussions with Non-Catholics* (Washington, 1943), pp. 31-32, 39-40, 69-70. Fr. Kelleher makes the accurate distinctions between public disputations or arguments and public informal discussions and conferences, but adds that whether a Catholic undertakes "a public exposition or defense of the truths of faith" he or she needs special permission.

We might say that the laity should and must be active in all phases of Catholic Action, but that the Magisterium of the Church belongs to the clergy. The laity should be encouraged rather to have private conversations with their non-Catholic friends about the truths of the Church. These collegiate round-table talks might start off as mere "conferences" or "expositions," but there is proximate danger that the discussions will descend into debates. Such public discussions would also tend to confirm the students in the common modern heresy of indifferentism.

'Funny Little Creatures'

Chesterton's reply to Bishop Barnes' charming suggestion that St. Francis of Assisi had fleas was as follows:

If Brother Francis pardoned Brother Flea
There still seems need of such strange charity,
Seeing he is, for all his gay goodwill,
Bitten by funny little creatures still.

—The London Universe

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The Cruel Dawn
The Diary
The Golden Road
The Loving and the Daring
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The Night and the Naked
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The Spell
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The Dark Urge
The Heavenly Sinner
The King's Mistress
The Shame of Mary Quinn
23 Women
Yama, The Hell-Hole

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Each Life To Live
Lili of Paris
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The Golden Sorrow
The Marriage Bed
The Quest
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An American Dream Girl
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Back of Town
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Episode In Palmetto
Forever Amber
From Here to Eternity
God's Little Acre
House in the Upland
I, The Jury
Journeyman
Judgment Day
Knife at My Back
Knock on Any Door
Lie Down in Darkness
Long November
Love Without Fear
Mittee
One Lonely Night
The Age of Longing
The Big Kill
The Catcher and the Rye
The Girl in His Past
The Hoods
The Revolt of Mamie Stover
The Woman of Rome
To End the Night
Tobacco Road
Tragic Ground
Trouble in July
Vengeance Is Mine

MISCELLANEOUS

Come Night—Come Desire
Confession of a Hat-Check Girl
Dagger of Flesh
Dance Hall Girl
Dream Club
Forbidden Fruit
Four Dames Named Sin
Girl from Mimi's
Give Me Ecstasy
Harlem Model
Harlem Woman
Her Candle Burns Hot
Heyday
Honky Tonk Girl
Hot Chocolate
House of 1000 Desires
Immoral Woman
Innocent Wanton
Junkie
Lay Down and Die
Lida Lynn
Love
Mistress on a Death-Bed
Naked Desire
Night of Ecstasy
Off Limits
Passion Has Red Lips
Passion Is a Woman
Pickup Girl
Play Rough
Raise the Devil
Reckless Girl
Red Headed Wench
Savage Love
Season For Sin
Sexual Behavior of Unmarried Women
Slaves of Desire
Sleepy Time Honey
Stag Stripper
Street of Dark Desires
Street of Sin
Sweet Savage
Tease the Wild Flame
The Alcoholics
The Bohemian
The Come-on
The Lusty Land
The Tigress
Temptress
The Affairs of a Mistress
The Bastard
The Twist
They Call Her Easy
Thrill Girl
Tonight For Sure
Tough Cop
Very Private Secretary
Wanton By Night
Warped Women
Where They Breed
White Slave

MAGAZINES

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Candid Photography

Candid Whirl
Carnival
Cartoon Humor
Cheers
Comedy
Confidential Confessions
Color
Cover Girl Models
Crime Annual—1953
Crime Detective
Crime Detective
Crime Exposed
Dare
Daring Detective
Daring Romances
Detective Book Magazine
Detective World
Detective Yearbook—1953
District Attorney Detective
Exclusive Picture Detective
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Eyefull
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Famous Police Cases
Fifteen Love Stories
Figure Photography Annual
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Focus
Frolic
Fun Parade
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Glamorous Love Stories
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Life Romances
Line-Up Detective
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Love Book
Man to Man
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Secret Confessions
Sensational Detective Cases
Sexology
Show
Sir
Show Girls
Smash Detective Cases
Stag
Stare
Startling Detective
Special Detective
Strange Medical Facts
Sunbathing
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Tab
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Ten True Crimes
The Girl Friend and the Boy Friend
Timely Detectives
Titter
True Cases of Women in Crime
True Crime Cases
True Life Detective Cases
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Uncensored Detective
Underworld Detective
Vue
Wham
Wink
Whisper
Wit and Humor
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List prepared by the Chicago Archdiocesan Council of Catholic Women.

The list may be obtained from Our Sunday Visitor, Huntington, Indiana. Individual subscription is $1.00 per year. Copies of the list in quantity are priced at 1c each.

NOTE: A Club to obtain pocket-size books for teen-agers may be organized (usually in school under the direction of a teacher). This Club may obtain information about books from the Teen Age Book Club, 351 Fourth Avenue, New York 10, N. Y.

Easy-Going Christians

"It took us twenty centuries to build a none too strong Western civilization. We see most of it destroyed in our own time. Communists take their religion seriously; many Christains do not. The missionaries of Communism work ferverishly to teach their heresies; easy-going Christians who are called to be apostles of truth, justice and love still indulge in the luxury of apathy, lethargy, complacence, stupid pride, race-hatred and economic injustice. Meanwhile, millions of Christians are going into slavery worse than death."—Archbishop Lucey.

Twenty-Fourth Sunday After Pentecost

November 8, 1953

Scandal

THE word 'scandal' comes from the Latin 'scandalum' which means a stumbling block. Its ordinary meaning in English is something that offends public morals or outrages public decency and involves disgrace for the party concerned. When we speak of the sin of scandal we are not concerned with this popular definition. Scandal is some word or act that tends to tempt or incite another to sin. It is sufficient if the word or act may induce others to sin, even though the sin does not follow. If one realizes that he is giving scandal, he is accountable for it, even though the scandal does not actually occasion a sin. For instance I give another an immoral book, but he, because of his virtue does not sin. Scandal is not given if the other would commit the sin independently of the bad example, and hence is not influenced by it; e.g., I blaspheme in the presence of a person who blasphemes habitually. Again scandal is not given if the other could not be at all incited to the same sin by the bad example; e.g., a sailor blasphemes in the presence of a nun.

Circumstance must determine to what extent we are obliged in charity to avoid giving scandal to the weak. Physicians, for example, may licitly discuss among themselves topics that would scandalize the young or the uneducated. Charity, however, forbids them to discuss such things where the young or ignorant may hear if they can omit the discussion without serious inconvenience. A sick man who badly needs this particular kind of food may eat meat on Friday, but doing so may scandalize a pious Catholic who knows of no exception to the law. Charity would prompt that sick person to inform the pious Catholic of the lawful exception to Friday abstinence.

One may licitly refrain from fulfilling even a grave precept that is not necessary for salvation, in order to prevent serious scandal of the weak. Thus, a wife who knows that her husband makes her observance of the abstinence required on ember days an occasion for blaspheming may (but need not) refrain from observing this ecclesiastical precept.

Those who are guilty of words or deeds that are an occasion of sin to others may desire thus to lead others into sin or they may be entirely uninterested in or even regret the spiritual injury which their actions will occasion. We must then, carefully distinguish between two kinds of scandal; namely direct scandal and indirect scandal. 'Direct scandal' is that where the sin of the other is

intended. Direct scandal involves a twofold sin; namely, a sin against charity, and a sin against that virtue which the scandalizer attacks. 'Indirect scandal' is that in which the other's sin is foreseen but not wished. Indirect scandal may be either illicit or licit. It is illicit under two circumstances: a) Indirect scandal is illicit if my action itself is bad; I steal, lie, unjustly injure my neighbor. b) Indirect scandal is illicit if my action is good or indifferent but if I have not sufficient reason for doing it in circumstances where I see that other will thereby be incited to evil.

Bad example is that type of scandal that leads another to commit the same sin as he sees committed. While all bad example is scandal, not all scandal is bad example, since sinful action of one kind may lead others into sinful actions of other kinds.

Twenty-Fifth Sunday After Pentecost

November 15, 1953

Secret of Church's Growth

TODAY'S Gospel tells us about a tiny seed that grew into a mighty tree. When Jesus said, "The kingdom of heaven is like a grain of mustard seed," he referred to His Church. In the beginning the Church was small, insignificant. It has grown into a mighty tree.

The mustard seed is not, absolutely speaking, the smallest of all seeds; but it is so in popular estimation; consequently it was often used as a proverbial figure of something very small. The mustard plant to which our Lord referred is a fast growing herb that grows as large as a tree. Using this image Jesus foretold the tremendous growth of the Church. Using this image He also indicated the secret of the Church's growth. For the Church is not just a building or a number of buildings; she is a living thing. Like a tiny seed the Church has had the power of life within her from the beginning; and in the case of the Church, this life is divine.

Look at the beginning of the Catholic Church. Who would have predicted that anything important would come from the tiny babe wrapped in swaddling clothes and lying in a manger in Bethlehem's cave? When Jesus began His public life, one of His chosen twelve asked, "Can anything good come out of Nazareth?" During His public life our Lord's influence seemed small to human eyes. Oh, yes, crowds followed Him for miracles, and many listened to His words. Meanwhile the leaders of the people enviously contradicted Him and tried to trap and discredit Him at every turn. On Good Friday, when Jesus needed protectors, you could count on one hand those few who were then on Calvary to console Him.

Animated by the fire of the Holy Spirit and a love of Jesus Christ, the Apostles carried the doctrine of Christ to Jew and Gentile. Their hearers, with few exceptions, were prejudiced, superstitious, and addicted to vice. Yet the Gospel quickly won hearts; the Church grew rapidly in spite of prejudices

of race and custom, in spite of the contempt of philosophers and the persecution of tyrants. St. Peter's first sermon converted about three thousand souls (Act, 2:41). A little later five thousand of St. Peter's hearers believed and joined the Church (Acts, 4:14). Before the death of the Apostles St. Paul wrote to the Romans about the work of the Apostles, "Their voice has gone forth into all the earth, and their words unto the ends of the world" (Rom., 10:18). On the day of Pentecost there were "about a hundred and twenty" Catholics with St. Peter in the supper-room (Acts, 1:15). In the world today there are about 400 million Catholics! In America alone the Church numbers over 130 million, and she is growing constantly. At the beginning of the 19th century the enemies of the Church predicted that she would soon die. One hundred years later she was more alive than ever. Today she still grows and spreads her influence into every country, every walk of life, every field of endeavor.

How account for this tremendous growth in the face of difficulties that no other organization is able to withstand? What is the secret of the Church's phenomenal and continual growth? Simply this: the Church is alive with a divine life, with God's own life. Only a divine element can explain the phenomenal and continual growth and vigor of the Church through all ages and among all men. This divine element is God's life poured into the Church on Calvary. The death of Christ on the tree of the Cross was the birth of the Mystical Body of Christ. Christ's death on the Cross gave the Church her divine life and vigor. Since then she has been growing, striving for the perfection she will ultimately enjoy in Heaven with the Risen Christ.

Recognize and adore the divine power that has worked such wondrous growth in the Church. Realize that Christ picked you out to be a member of His living Body. This privilege obliges you to make a practical return of love. The best return you can make is to live up to the vocation to which you have been called. We are Christ in the world today! Then act like Christ. We are vivified and united to each other by means of the Holy Spirit. This Holy Spirit is constantly trying to increase our love of Jesus Christ who is the Head of our Body, the Church. Cooperate with the Holy Spirit. Use the means offered by the Church to increase your knowledge and love of Jesus. Then you will follow Him more closely and will lead others to know, love, and follow Him.

Twenty-Sixth Sunday After Pentecost

November 22, 1953

The Cross of Christ

1. The Cross of Christ will precede His coming in judgment:
   a. A glory to Himself.
   b. A joy to the elect.
   c. A terror to the wicked.
2. Consider the Cross in the threefold aspect:

I. A glory to Christ:

1. On the Cross, Our Lord died in ignominy; for,

a. Crucifixion was a punishment for slaves and malefactors.
b. Almost unknown among the Jews, except under foreign yoke.

2. The punishment was as painful as it was disgraceful.
a. Criminals often lingered for days amid intense suffering.
b. Our Lord's agonies on the Cross were extreme in mind and body.

3. Thus was the Cross the humiliation of our Redeemer.
the Crowning event in a life of ignominy and suffering.

4. In Christian times it came to be honored in the world.
a. Worn on the person as a badge.
b. Planted on churches and Religious buildings.
c. Used in art under every form.
d. Forbidden by Constantine, as an instrument of death.

5. On the Judgment-day, it will appear more brilliant than the sun.
a. No longer an object of disgrace, but of glory.
b. A magnificent trophy of Christ, who died on it.
c. A justification of His sentence on the wicked, who despised it.

II. A comfort to the Just:

1. The cross symbolizes self-denial and the trials of life: Math. x. 38: xvi. 24.

2. The Just all have trials to bear:
e. g. from
a. God: as in sickness and death.
b. Devil: as in temptations and delusions.
c. Man: injustice and persecution.
d. Nature: storms, events in life.
e. Themselves: from vanity, etc.

3. They bore their cross in patience and resignation.
a. Conformed to their Saviour, bearing it after Him.
b. Making it even an object of their desires, like St. Andrew.
c. Proving their love to be most intense and effective.

4. Hence will the Cross become to them a comfort and a joy. For,
a. They will in it the cause of their salvation; and
b. They will approach it with confidence and yearning.

III. A Terror to the Wicked.
"Those seeing it shall be troubled with terrible fear." Wisd. v. 2.

1. In life, they hated the Cross and all it implies.
Pain embittered their hearts, and adversity hardened them.

2. They denied themselves no pleasure, gratifying every desire.

3. Perhaps they dishonoured even the Crucifix itself.

4. How do they now fear the Cross, dazzling in beauty and glory.

5. In awe and terror, they await their doom — eternal separation from God, and from the joys of His Kingdom.

Lessons:

1. At the end of the ecclesiastical year today, the Gospel recalls the great event of the end of time—the Cross of Christ in judgment.

2. Keep this solemn truth ever

before your mind: Ecclus. vii. 40.

3. Accept through life all that the Cross implies.
   The royal road of the Cross brings peace here, glory hereafter.
4. Love and honour the Cross, even in its material form, in your homes.
5. Loving the Cross now, you will not fear but welcome it at the last.

First Sunday of Advent

November 29, 1953

Preparation for Christmas

STRANGELY enough many moderns fear everything but God! Many Americans dread a social insecurity which they imagine is just around the corner. Industrial-capitalism has introduced perpetual anxiety into the hearts of millions of workers. Factory life begets a constant fear of accidents. A terrifying daily record of street accidents makes travel a strain and arouses anxiety for the safety of our children. Advertisements constantly remind us of the presence of germs and the danger of disease, until even the common cold has become a frightening specter. Scientific discoveries often instill fear rather than bestow benefits—like Frankenstein we fear that our creature, atomic energy, will inflict a dreadful retribution upon us. Many of these dangers are no doubt real. But men have come to regard natural evils as the ultimate evil. Men have forgotten that the greatest of all evils is an offense against God.

So this morning the Church tries to arouse in us a holy fear of our Lord, a fear that will make us dread to offend our God. Our divine Lord foresaw that we would substitute natural fear for supernatural fear. He knows that natural fears can be very real, but He insists that these be subordinated to the fear of God. In today's Gospel Christ briefly sketches for us the dreadful events that will precede His coming at the end of time. He tells us that He will come "with great power and majesty." He hopes that this picture will arouse in our hearts a reverential fear, a filial respect for God so that we dread to offend Him, so that we remove all sin from our lives.

Ask Mary to obtain for you this holy fear of God. The fear of God kept the least sin from entering her life! Thus Mary gave human life and birth to Christ, the Son of God. She desires to help you prepare for Christ's coming this Christmas. She knows in what a poor place Christ was born on the first Christmas morning. His first coming was in the dark, drafty stable on the outskirts of Bethlehem. No one was willing to receive Him; so Mary had to give birth to Christ in the shelter of beasts, in a place unfit for humans to live. In that stable her love compensated for the lack of warmth and the indifference of men. Now she desires to help us prepare our souls, to help us make our hearts warm with love for her Son. As

Mother of Christ, Mary is all-powerful and most eager to obtain for us the grace of a salutary fear that will prepare us for Christ's coming as our Judge as well as for His coming on Christmas.

Second Sunday of Advent

December 6, 1953

The Whole Christ

AMONG your very neighbors and fellow-workers are many who have accepted a poor counterfeit for the truth. Some men, like the atheist, are far from the truth which is Christ and His Church. Have you ever talked to an atheist? There are plenty of them in huge cities like Chicago, Detroit, and New York. When prominent men and women like Fulton Oursler and Claire Luce come into the Church, they discover that many of their associates allege that they do not even believe in the existence of God! They tell us, too, that it does little good to argue with an atheist. You can give him all the arguments of St. Thomas Aquinas for the existence of God, but he will not be convinced. He will not accept the fact that there is a God, because he insists on being able to analyze God in a test tube, weigh Him on a balance. The atheist attempts to reduce God to the level of being non-God! Pride leads him to accept anything but the truth.

But atheists are few compared to the millions of Americans who call themselves Christians while accepting a pseudo-Christianity, a half-truth. Some time ago the Holy Father proclaimed the Assumption of the Blessed Virgin Mary to be a dogma of the Faith, to be the Truth. Immediately protests arose from some who called themselves followers of the Son of Mary. There were public statements to the effect that the definition of this dogma would interfere with the unity of all Christians. Those who made these statements forgot that truth cannot interfere with unity. What has interfered with unity is the obstinate self-will of men who refuse to submit to the authority of the vicar of Christ on earth. How long will men refuse to accept the obvious truth that, since Christ ascended into heaven, He had to leave behind Him someone to guide and rule in His place? How long will men reject the obvious and traditional meaning of Christ's words to Peter? Perhaps until more of us accept and live Christ's truth with the simplicity of a child!

St. John the Baptist shows us what the acceptance of Christ involves. John had prepared for the coming of truth by penance and mortification. The multitudes that had gone out into the desert to see and hear John did not meet a lover of ease and pleasure. They did not find a man who worshipped bodily comforts. John regarded food and clothing not as the goal of life, but as temporal things to be kept subordinate to the higher good of the soul. "But what did you go out to see? A man clothed in soft garments? Behold, those who wear soft garments are in the houses of kings" (Matt., 11:8). Secondly,

John was not fickle or inconstant of mind; he was no reed shaken by the wind. In fact he took a very uncompromising attitude toward Herod's life of adultery. He denounced Herod's sinful life though he knew this might bring him imprisonment and death.

The Baptist gave his life for the truth; he can no longer point out Christ to those who do not know him. Today we must show the world the truth which is Christ and His Church. We can do this not by argument so much as by living the life of Christ and the life of His Church. We should, indeed, know the answers to questions and objections. But it is especially important that we live Christianity wholeheartedly. Great harm is done to the cause of Christ by Catholics who compromise when it comes to loving Christ's laws. The corrupt politician, the married couple who use sinful means to limit the size of their family, the sophisticated business man, the pleasure-mad young couple—such Catholics are far from showing the love and the life of Christ to the world.

Let your life enlighten the minds of men and enkindle their hearts with a love of Jesus Christ. Accept the teachings of Christ and His Church in all humility. Then live this truth uncompromisingly. There is nothing like God's truth lived out in everyday life. It answers every doubt, every skeptic, every rebel. It illumines darkened minds and fires chilly hearts with a love of divine truth!

Book Reviews

Father Hecker and his Friends

by Joseph McSorley, C.S.P.

B. Herder & Co., St. Louis, 1953, pp. 297, $3.95

TRAINED historian and veteran Paulist champion of the pen, Father McSorley referred once to another's writing as "a source quite indispensable to the students of American Church history." That description well classifies the importance of his own present volume, "Father Hecker and his Friends." For this tale of ten men embraces far more exciting ecclesiastical history than its modest title indicates.

His personal knowledge of almost every one of the unusual priests whose life and activities he so pleasingly delineates, assures of interesting reading. But it is the well drawn background of the years in which they labored and the story of their individual vocations that serves as a refreshing reminder and a clear challenge to all who profess a love for the Church.

Amazingly varied were the starting points from which Father Hecker and his future friends and collaborators travelled the road to conversion and to the priesthood. Welded into a unique unity in their labors for souls they became excitingly conscious of the needs

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of their non-Catholic fellow-countrymen. Misunderstandings, disappointments, heart-breaks failed to deter these seasoned missionaries from their ambition to specialize in a field that Providence provided for their talents and experience.

With the formation of the Paulist Congregation, these zealous men attacked their task with such intelligence and vigor that they left an enviable and indelible imprint on the platform, pulpit and press. There is no denying that their apostolic enthusiasm was contagious. They happily aroused in the American Catholic "a new mental attitude toward his fellow citizen."

A filial contribution to chronicles of his own Congregation, Father McSorley's work is an even more valuable source of information and inspiration to all who pray and work for the other sheep, not yet of Christ's fold. — Theophane Maguire, C.P., Pittsburgh.

Religious Men and Women in the Code

by Joseph Creusen, S.J. and Adam C. Ellis, S.J.

Bruce Publishing Company, Milwaukee, 1953, pp. 322, $5.50

SOME books reappear like old friends and we have met an old friend once more in this most recent Fifth English Edition by Father Adam Ellis of "Religious Men and Women in the Code," the authorized translation and edition of Father Joseph Creusen's 1949 issue of his classic work. The 1940

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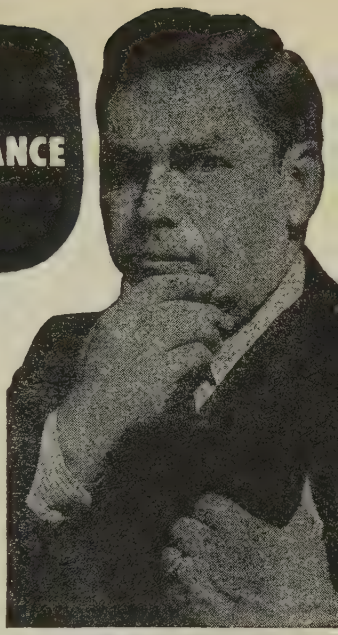

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edition (and its reprinting in 1942) carried a third name — Father Edward Garesche, as a translator of the French of Father Creusen; Father Garesche's translation remains intact for the most part but no doubt his own many extra works of charity in medical missions and his new institute of Sisters have caused him to be excused from collaborating in this 1953 reference work on religious.

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The first 278 pages of this volume are substantially the same as in the 1940 volume, covering various canonical matters affecting religious relative to their entrance into religion, their religious life, and even their dismissal. Even though the substance of the former book remains the same, the many new priests since 1942 who were unable to find this volume and also those "older" priests who want to keep abreast of the latest changes embodied in decrees from Rome about religious will welcome this volume. This book is valuable also to diocesan priests because the tract *De Religiosis* is often omitted or telescoped in the seminary and we need to familiarize ourselves with the basic concepts about our religious brother-priests, Brothers and Sisters.

The decree "Cum Transactis" in 1948 from the Sacred Congregation for Religious is given in full

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B91

in English and it is important not only for the Superiors who have to answer the questions but also for the religious men and women themselves whose daily lives are summarized by the report the Superiors must give. In a distant way, it seems like giving the questions to students before an examination but the religious who read the questions can make them a subject of meditation rather than of examination.

Repeated in this volume is the 1931 decree of the Sacred Congregation for the Religious concerning the clerical and religious training of subjects destined for the priesthood and of the investigation which must precede the reception of orders. It is interesting to note that the decree orders that it should be read in its entirety to religious clerics at the beginning of each year (an example to be used to illustrate Canon 509. 2,1).

The authors decided not to include a chapter on Secular Institutes on the basis that the members of these Institutes are not religious strictly speaking — but we may regret they did not give these heroic persons a few pages in an Appendix. There is one reference to these Secular Institutes throughout the pages. The reviewer feels that an understanding of these valuable Secular Institutes would be more easily grasped if seen together with the usual religious institutes. — Joseph F. Marbach, New York.

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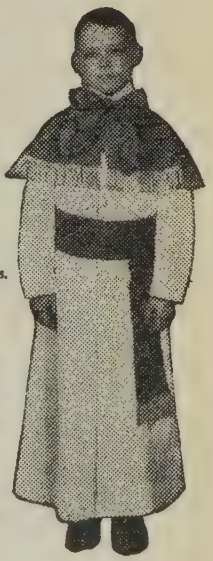

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The Mark

by Rev. William Doty

Bruce Publishing Co., Milwaukee, 1953, pp. 186, $3.00

THIS is the latest novel from the pen of the author of *Fire in the Rain,* and, at least for the present reviewer, it surpasses his earlier effort both in credibility and in craftsmanship. Naturally it is not easy to write a novel about a priest; and its reception at the hands of fellow priests will in all likelihood be somewhat critical. The story of a young man moved from his beloved parish to a most unwelcome assignment at a high school, *The Mark* reveals its hero's gradual submission to the Will of God and his growing realization of the role of Charity.

The story is interesting in itself and makes good reading for its own sake. It has humor and feeling, and an over-all verisimilitude in spite of occasional exaggerations and some manipulation of plot in the interest of the moral — or so it looked from here. In any case, one is attracted to the figure of young Father Mark and shares his little joys and sorrows, rejoicing at his ultimate, if inevitable, success. — John McCorkle, S.S., Seattle.

Correspondence

Continued from page 834

meet (Matthews') startling *accusation.*" Thus it would appear that the NCCJ telegram was aimed not at a common impression of an accusation but at an accusation — which double-rivets the contention that the telegram did not, in fact,

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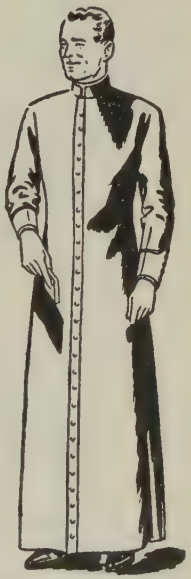

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reflect the limited nature of the indictment.

However, even if the telegram had been addressed to a common impression, which it clearly was not, the question would remain as to whether Matthews was responsible for it. Father O'Brien thinks he was. Having quoted Matthews' opening sentence—"The largest single group supporting the communist apparatus in the United States is composed of Protestant clergymen"—he says, "Surely that was a sweeping and shocking attack . . . " I do not know what Father O'Brien means by "sweeping" but most people read the NCCJ telegram to mean that Matthews' sentence swept all Protestant clergymen together, which it obviously did not. As a matter of fact Matthews explicitly said it did not.

No Qualifying Clause?

On this point Father O'Brien states that "there was no qualifying clause in the sentences immediately following" Matthews' first sentence. I do not know what he means by "immediately," but the fact is that there was a substantial qualification only four sentences later. This was the passage in in which Matthews explained that "During (this) seventeen-year period, the Communist Party has enlisted the support of at least seven thousand Protestant clergymen in (these) categories—party members, follow-travelers, espionage agents, party-line adherents, and unwitting dupes." There are approximately 250,000 Protestant clergymen in the country today. Over the past seventeen years the number must have been in the neighborhood of 300,000, if not

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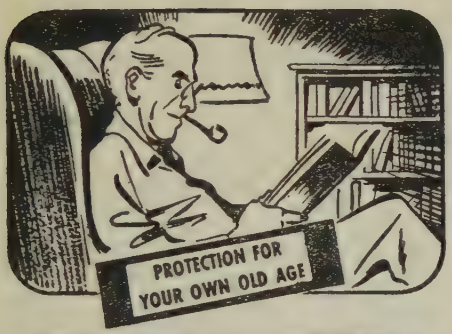

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above. Yet Matthews made it clear —on the first page of his article— that he was talking about only 7,000. He further made it clear that an unspecified number of these were not guilty of conscious malice, that they simply did not know what they were doing. Yet Father O'Brien regards this as "a sweeping and shocking attack."

Father O'Brien writes that "one has to read through about 4257 words on the ten following pages till he comes to the fourth last paragraph before he encounters a tardy explicit acknowledgment that the great majority of the Protestant clergy are loyal." But there was an implicit qualification in the very opening sentence itself, and an explicit qualification, as we have seen, only four sentences later. Was it monstrous of Matthews, as Father O'Brien seems tc think, to wait until 119 sentences thereafter to add this handsome passage:

> "It hardly needs to be said that *the vast majority* of American Protestant clergymen are loyal to the free institutions of this country, as well as loyal to their solemn trust as ministers of the Gospel. In a sense, *this overwhelming majority* is embarrassed by the participation of the minority in the activities of the most sinister conspiracy in the history of the world."

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was not until after our telegram had been sent and the President's reply received that a few columnists began calling attention to the (above) limiting sentence. It is regrettable that they did not do this when the sensational charges were first being featured in the press . . . " Regrettable, indeed; but it merely demonstrates once again the incredible lengths to which the anti-anti-Communist press will go. However, if Father O'Brien's observation has any relevance to the subject of his letter, that is, if it is any way germain to an explanation of the NCCJ telegram, it would seem to suggest that the three signatories to the NCCJ telegram unleashed their attack on the Matthews article without having read it. Without making any imputations as to the subjective character of such an act, ought the record not show that this is, objectively, the sin of rash judgment?

One may get a clue as to how the language of the NCCJ telegram was, and still is, construed in the office in which it originated by taking a look at a statement made as recently as October 5 by the President of the National Conference of Christians and Jews. Speaking at an NCCJ luncheon in Washington, he reviewed a few of the highlights in the march of brotherhood during recent decades. His culminating sentence was this: "When in the 1950's the Protestant clergy were attacked en masse, a Catholic priest joined with a Jewish Rabbi and a Protest-

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ant minister to say, This must go no farther."

(Mr.) Edward J. Heffron
Washington, D. C.

(Mr. Heffron was at one time public relations director for NCCJ. —Editor.)

Father O'Brien Replies

OVER a period of several months Mr. E. J. Heffron has inundated me with letters, clippings, government documents and other enclosures relative to L'Affaire Matthews, including copies of his letters to officials of the National Conference of Christians and Jews. They have been both so numerous and so voluminous that neither I, nor any other reasonably busy person, could possibly read all of them, much less reply to them.

I have read enough, however, to notice that a tone of carping criticism pervades them all. Mr. Heffron, it is relevant to mention, is a former employee of the NCCJ.

I am glad to accept the gracious invitation of the editor to answer his letter. I shall endeavor in a friendly and non-polemic manner to remove some confusion unwittingly created by his misconstruction of our telegram and show that the circumstances rendered that telegram a moral imperative for all who believe in fair play.

Mr. Heffron doesn't seem to realize that you can't remove an erroneous common impression unless you correct the statement giving rise to that impression. That statement was the following sweeping, sensational and shocking indictment, the apparent summary of the whole article, compressed

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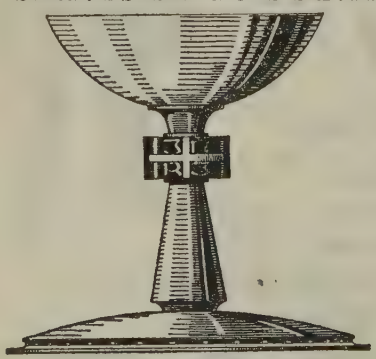

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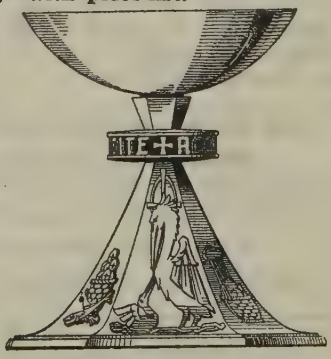

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into its two opening sentences:

"The largest single group supporting the Communist apparatus in the United States today is composed of Protestant clergymen. Since the beginning of the First Cold War in April 1948, the Communist Party of this country has placed more and more reliance upon the ranks of the Protestant clergy to provide the party's subversive apparatus with its agents, stooges, dupes, front men, and fellow travelers."

That charge, lifted perhaps by the editor from the last page where it, with its limiting sentences belonged, was evidently placed at the beginning to startle readers and to create a sensation. It did. It was blazoned with lurid headlines in thousands of newspapers and was carried by radio and television throughout the nation.

I first heard it as it came over Father Rohrbacher's car radio as we were returning one night from a street preaching session in Onslow County in North Carolina. It appeared in the article without qualification in the immediate context and that is precisely the way in which it was trumpeted by the mass communications media to the American people.

The general impression thus created was that the Protestant ministry was literally swarming with communists, traitors, fellow-travelers, front men, dupes and stooges working together in a gigantic conspiracy to hand over America to the Kremlin. What was the evidence to support these sensational charges? Chiefly, that a few thousand ministers, like thousands of other peace-loving citizens, had signed peace petitions

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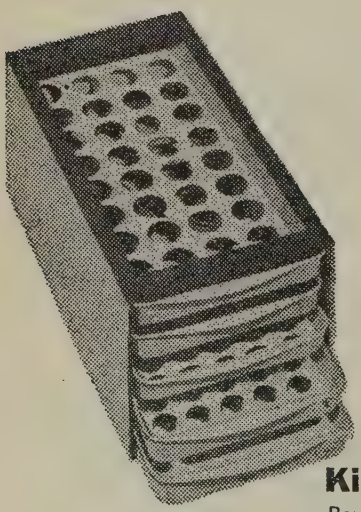

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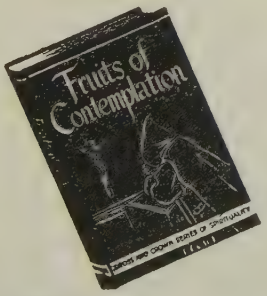

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sponsored by organizations with concealed communist aims.

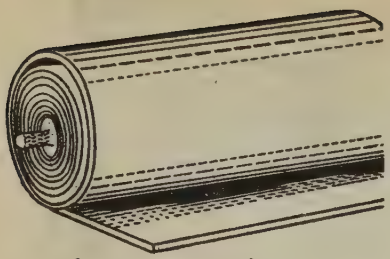
This is the notorious technique of establishing guilt by unwitting association. It was a pretty flimsy basis for the sensational indictment of the Protestant ministry.

Meeting at that time at the New York headquarters of the NCCJ were Catholic, Protestant and Jewish members who became deeply concerned about the false impressions being created about the Protestant clergy. If the organization was to give more than mere lip service to the cause of brotherhood it could not shirk the responsibility to act.

After careful study of the Matthews article and of the reproduction of its startling charges in thousands of newspapers, the NCCJ took the only honest and effective action possible: it came to immediate grips with the common impression made on the general public. It stated in its telegram to the President, "The sweeping attack on the loyalty of Protestant clergymen and the charge that they are the largest single group supporting the communist apparatus is unjustified and deplorable." Less than this it could not do.

Seven Thousand?

Mr. Heffron points out that farther down on the first page of the Matthews article there is the statement that the "Communist Party has enlisted the support of at least seven thousand Protestant clergymen." This is, however, a pretty dubious limitation because with its "at least" phrase it leaves the impression that if a really exhaustive investigation were conducted the number might be many times greater. Furthermore it was too far separated from the opening in-



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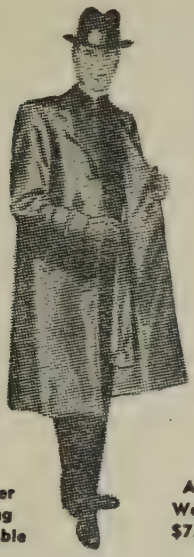

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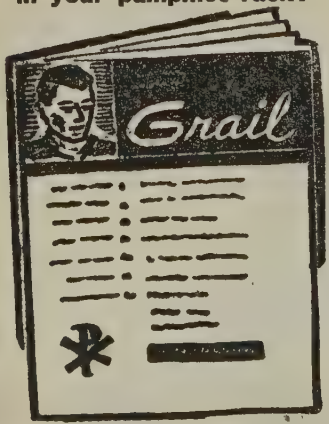

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dictment and was mentioned by none of the newspapers carrying the sensational sweeping charges.

It was a great mistake that an explicit acknowledgment of the loyalty of the vast majority of the Protestant clergy was not made until ten pages later, near the very end of the article. If this had been put as the opening paragraph or even after the first paragraph, where it obviously should have been in the interest of accuracy and fairness, the charges would have lost their sensational sweeping character and the false impression would never have been created. That acknowledgment, as David Lawrence later pointed out, should have been run by every paper which carried the opening indictment.

To make it unmistakably clear that we had no intentions of impeding any efforts to uncover communists, at my suggestion the committee inserted in the telegram the explicit statement: "We fully recognize the right of Congress to investigate the loyalty of any citizen regardless of the office he may occupy, ecclesiastical or otherwise." Indeed we want them investigated but we believe that the most effective investigation is that which is conducted on a factual, objective, individual basis and not on sensational, sweeping mass or class line.

Where Is Matthews' Proof?

The Matthews article has left many people with the impression that he has evidence of the communist affiliation of many ministers and should be allowed to present it. He got that opportunity on the television program, "The Big Issue," TV Station WTTG, Washington, D. C. September 14, 1953. Frederick Reissig asked Dr.

Matthews the following questions:

1. "Could you under oath name out of the 250,000 Protestant ministers in the United States fifteen who are card-carrying communists?" Dr. Matthews answered "No."

2. "Could you under oath name one Protestant minister who is an espionage agent?" Dr. Matthews answered "No." J. Edgar Hoover has given substantially the same testimony.

People from all walks of life, clergy of all faiths, and members of the Hierarchy, Congressmen, Senators and the President of the United States have written in to commend the manly and forthright statement issued in defense of the Protestant clergy as a whole. Such overwhelming and nation-wide response discloses the development of a social conscience wherein the hope of true brotherhood and American solidarity lies. After reading my statement, which appeared in the October issue of THE PRIEST the veteran columnist Joseph Alsop took time out to write a cordial word of commendation, terming it "admirable."

It is easy and almost instinctive to come to the defense of members of one's own family, group or faith. But it is not less necessary to come to the defense of those of a different group or faith when they are being pilloried unfairly in the public press. To do so is simple justice, good Americanism and good Christianity.

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calumny and abuse. We know what it is to writhe in pain under the sting of the subtle innuendo of divided allegiance. Instead of yielding to the temptation to strike back in kind, to gloat over the embarrassment of a group, some of whose members have hurt us in the past, we must follow the command of our great High Priest to come to their rescue and pay them back with deeds of kindness, generosity and love. That is the way of Christ, the model for us all.

We know, of course, that such a line of conduct will bring rich rewards in the life to come. That it will yield rich dividends even in this life as well is evident from the speed with which NCCJ despatched a telegram to Secretary Dulles virgorously protesting the Kremlin's wanton persecution of Stefan Cardinal Wyszynski of Poland. Signed by Protestant, Jew and Catholic, the telegram urged immediate and determined action not only by the United States but also by the United Nations. Thus did they help to mobilize the conscience of the civilized world against the tyrannical action of Moscow.

It is through the courageous and resolute action of the representatives of all groups in defending any one group unjustly attacked that the inner strength, unity and peace of America and the welfare and happiness of her people lies. I'm confident that Catholics and particularly the ambassadors of Christ will never fail to play their part in the attainment of those ideals of peace and brotherhood, so dear to the heart of our great High Priest, the Prince of Peace.

John A. O'Brien

Notre Dame, Indiana

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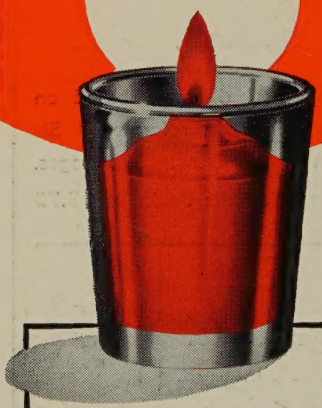

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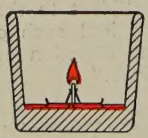

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